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PEOPLES OF INDIA

By

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Specialist in Sociology and Anthropology Legislative Reference Service
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(WITH 21 PLATES)

INTRODUCTION

Hardly any other country in the world can make a stronger claim on man s inherent desire for the unique and the romantic than India Even in antiquity it was widely reputed for its splendor and incredible riches for bejeweled sovereigns and wondrous sweet spices The desire to see and obtain these things led many a traveler and trader to the Indian shores Throughout Medieval times the wonder tales persisted of this fabulous land and stirred by the accounts that they had heard of the riches in the east great explorers such as Vasco da Gama and Christopher Columbus set out in search of better sea routes for reaching this realm The strength of this legend is to be seen in the fact that we still call the aboriginal natives of America Indians

Today even though Europeans have been in India as rulers and traders for several centuries there remains an air of mystery and strange fascination in the weird events and unusual scenes which are to be encountered or witnessed in that country The innumerable villages swarming with human life the grotesque and incredibly decorated temples and shrines attended by exotic priests the brilliantly colorful processions and fairs and the splendid durbars or court reviews combine to cast a spell over even the most blase of travelers

But there is in addition to the romantic still another and in some respects more important aspect of India which makes it imperative for the serious student to become better acquainted with it This is India s vital role in the global strategy of contemporary world politics World planners and militarily minded geopoliticians such as Homer Lea and Karl Haushofer have considered India s role as basic in the control of world seaways and sea power Strategically situated as it is relative to

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PLATE 1

Road near Rogi and Chini Mountains, Nanga Valley Himalayan border of Afghanistan It was by winning through such obstacles as these that the primitive Aryans of 2 000 years before Christ caught their first glimpse of India

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INTRODUCTION

Hardly any other country in the world can make a stronger claim on man's inherent desire for the unique and the romantic than India. Even in antiquity it was widely reputed for its splendor and incredible riches, for bejeweled sovereigns and wondrous sweet spices. The desire to see and obtain these things led many a traveler and trader to the Indian shores. Throughout Medieval times the wonder tales persisted of this fabulous land, and, stirred by the accounts that they had heard of the riches in the east, great explorers such as Vasco da Gama and Christopher Columbus set out in search of better sea routes for reaching this realm. The strength of this legend is to be seen in the fact that we still call the aboriginal natives of America "Indians."

Today, even though Europeans have been in India as rulers and traders for several centuries, there remains an air of mystery and strange fascination in the weird events and unusual scenes which are to be encountered or witnessed in that country. The innumerable villages swarming with human life, the grotesque and incredibly decorated temples and shrines attended by exotic priests, the brilliantly colorful processions and fairs, and the splendid durbars or court reviews combine to cast a spell over even the most blasé of travelers.

But there is, in addition to the romantic, still another and in some respects more important aspect of India which makes it imperative for the serious student to become better acquainted with it. This is India's vital role in the global strategy of contemporary world politics. World planners and militarily minded geopoliticians such as Homer Lea and Karl Haushofer have considered India's role as basic in the control of world seaways and sea power. Strategically situated as it is relative to

PLATE 1

Road near Rogi and Chiyi Mountains, Nanga Valley, Himalayan border of Afghanistan. It was by winning through such obstacles as these that the primitive Aryans of 2,000 years before Christ caught their first glimpse of India.

the Indian Ocean and the shores of southern Asia, the protection of India has been assigned a dominating role in the world politics of Great Britain for the last 150 years India is considered by some writers to be the keystone to the survival of the British Empire and its political center of gravity The advance of Napoleon into Egypt involved a prolonged struggle on the part of England to maintain her seaways to India, while the march of Russia into central Asia during the nineteenth century and toward the control of the Bosphorus, on the way to India, preceded the Crimean War In the last World War the German dominated Berlin to Bagdad' Railway pointed only too clearly at the British life line to India The fortification of the great British base at Singapore and the projected completion of the all British 'Cape to Cairo' Railroad were moves designated to protect the flanks of the great ocean domain abutting upon India The latest threat to India, the Japanese occupation of the East Indies and Burma during the present war, has been the most effective thrust in many years against British dominance of the Indian subcontinent An additional complication to the situation is offered by the international implications of the internal stresses within India between Muslims and Hindus, between British India and the Indian States, and between Caste Hindus and Untouchables

GEOGRAPHY

India' is a word derived from the Greeks, who in turn got it from a Persian form of the Sanskrit sindhu,' a river, referring to the land eastward of the Indus From this root the Muslim conquerors of India derived the term Hindustan,' land of the Hindus which is applied to all India or to only that part north of the Vindhya Mountains In Sanskrit the ancient learned language of India, and in languages derived from it the term 'Bharata varsha" is the nearest equivalent word applicable to the entire country

India is roughly about one half the size of the United States but possesses around three times as many inhabitants Its area and population are about equal to the area and pre war population of Europe minus Russia The total area is 1,573,107 square miles and the population in 1911 was 388,997,955 The shape is that of a vast triangular peninsula projecting southward from Asia The base of the triangle extends along the Himalaya Range in the north, and its apex runs far into the Indian Ocean in a southward direction The greatest breadth from east to west and the greatest length from north to south are about the same, namely, around 1 900 miles The country extends from latitude 8°5′ N to 39°15 N and from longitude 65°45′ E. to 97° E

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While much of the continent of Asia is unfit for human occupance, India is so eminently fitted therefor as to shelter about one fifth of the human race In an area a little more than half as large as the Dominion of Canada there are 35 times as many people—in fact, nearly three fourths of all the inhabitants of the British Empire



Fig 2 —Map of India superimposed on map of the United States on the same scale

TOPOGRAPHIC FEATURES

India proper is bounded on the north by the Himalaya Range, on the east by the various steep mountain chains that divide it from Burma, on the south and east by the Bay of Bengal, on the south also by the Gulf of Manaar which separates it from the island of Ceylon on the west by the Arabian Sea or Indian Ocean and by the several mountain walls separating it from the plateau of Iran and Afghanistan. The natural mountain barriers on the land frontiers of India are curiously paralleled by rivers the Indus on the west and the Ganges and Brahmaputra on the north and east Thus it might be noted that the mountains which shut off India very definitely from the rest of Asia are countered by the disposition of rivers and sea coasts which latter circumstance facilitates water communication around the periphery of the entire country and enables intercourse to take place separated from the rest of the world

While much of the continent of Asia is unfit for human occupance, India is so eminently fitted therefor as to shelter about one fifth of the human race In an area a little more than half as large as the Dominion of Canada there are 35 times as many people—in fact nearly three fourths of all the inhabitants of the British Empire

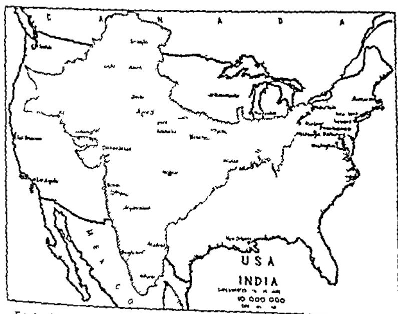


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The topography of India may be said to divide the country s surface into three distinct and markedly different areas The first is the great mountain mass along the land frontiers from Baluchistan to the Bay of Bengal, the second is the great plain of northern India formed by the wide *alluvial valleys of the Indus, the Ganges, and the Brahmaputra* and their tributaries, and the third is the great plateau of Peninsular India or the Deccan

The mountain wall along the land frontiers is pierced by several gaps or passes, especially on the northwest frontier, which have been historically important channels of migration for invaders of India These passes on the northwest are the Khyber, Bolan Gomal, and Makran coast route The climate of the mountains is varied by altitude and by other factors The eastern hills separating India from Burma are rainy, heavily forested, and thinly populated The Himalayan region comprising the Himalaya Mountains from 5,000 feet upward, is distinguished by its alpine or semi alpine vegetation and animals The Sub Himalayan region consists of the foothills between the plains and the mountains or the lower slopes of the Himalayas themselves up to 5 000 feet This area is forested and difficult to travel The Tibetan Plateau is away from the monsoon s reach and is mainly an alpine waste The northwestern hills constitute a dry region with very little sustenance for man or beast The Baluchistan Plateau is a dry area surrounded by equally dry hills

The natural regions of the great northern plain are subdivided by climate The lower Indus Valley of Sind is a very dry alluvial plain dependent upon irrigation by the Indus waters The Punjab Plain farther northeast ward is of a similar dry character with irrigation supplied by the waters of the Indus and its four branches The upper Ganges although receiving some rainfall of value, is largely dependent upon irrigation from the Jumna and the Ganges The middle Ganges Valley is intermediate between wet and dry zone climates and relies only partly upon irrigation The lower Ganges Valley consists of the alluvial soils of the Ganges Brahmaputra Delta and has an abundant rainfall with which to raise its rice crops The Brahmaputra Valley in Assam to the northeast is similarly wet but is not so thickly populated as the area of the Delta The entire Indogangetic (i e Indus and Ganges) Plain is floored by an alluvium hundreds of feet thick and possesses few if any hills or natural declivities Its rivers are fed from the snows of the Himalayas and are quite dry although varying greatly in volume during the seasons The Siwalik range of hills serves as a boundary between the Ganges Valley and the Sub Himalayan region

The Indian Plateau of the Peninsula can be divided into three sections, namely, (1) the coastal areas (2) the region north of the Satpura Moun



PLATE 2

Upper The Himalayas near Darjeeling This mighty range of mountains with its unpar; heights and scenic splendors is preeminently sacred in Hindu mythology Such overwhelming and grandeur in nature with the correlated implication of the weakness and puniness of man pi a deep vein of mysticism in the Hindu (Photograph from Ewing Galloway)

Lower Kashmir The Vale of Kashmir hemmed in by the Himalayas and the Hindu Mountains is one of the most paradisaical spots on earth, and many travelers have written beauty (Photograph by Deane Dickason from Ewing Galloway)

PLATE 4

Upper Pluck ng tea Th s ndustry was developed by Br tish cap tal and enterpr se and i l nked w h he Engl sh national tea-dr nk ng hab t Assam Ceylon and the N lgir s are cen er for th s type of plantat on culture in India.

Lower Ba h ng Ghat The ritual of ba h ng is mportant n H ndu worsl p and is s milar t our ceremony of baptism by total mmers on

tains and sloping down toward the Hindustan Plain, and (3) Peninsular India proper.

The coastal regions around the Plateau proper include (a) the Gujarat region dry or moderately dry and hilly in spots; (b) the West Coast region, a narrow coastal plain and the slopes of the Western Ghats, which is very wet and heavily forested, opening to the eastward by the famous Palaghat Gap, (c) the Tamilnad or Tamil area, a very broad coastal plain with a hilly inland part, moderately wet with rain in October, November, and December, and (d) the Northern Circars, a region which includes Orissa and is a typical coastal plain of the Tropics, moderately wet in character

The regions north of the Satpura Mountains include (a) the Thar or Great Indian Desert, (b) the Rajput Upland region which is moderately dry to very dry, hilly and sloping upward from the Thar and Punjab plains toward the Satpura Range, and (c) the Central India Foreland or Plateau, a dry area sloping upward from the Ganges Plain to the Central India Highlands

Peninsular India proper includes (a) the Deccan or high southern part of the Plateau—dry somewhat barren, and thinly populated, (b) the Deccan lava region or the northwestern part of the Plateau dry but with fertile black soil, fitted for growing cotton and populated to a moderate density, (c) the Northeast Plateau, a complex region with five subdivisions namely (1') Central Indian Highlands, (2') Chota Nagpur Plateau, (3') Eastern Ghats, (4') Chhatisgarh Plain or Mahanadi Valley and (5') the Godavari Valley The greater part of the population of these areas is

Before leaving the subject of the topography of India proper it might be worth while to point out that the plains of the Indogangetic region and the low river valleys are favorite routes for the Indian railroads and highways The great Grand Trunk Road, running from Peshawar to Calcutta, is famous in British Indian history The railroads of India differ widely in gages and all differ from the standard gage of the United States (4 feet 8½ inches) The two broader gages in India are 5 feet 6 inches and 3 feet 3⅜ inches (the meter gage) respectively The two smaller gages are 2 feet 6 inches and 2 feet respectively, and are used for local and hill railroads Nearly half the total of the Indian railroad mileage, or about 41,000 miles, is broad gage The railroads are important factors in the modern commingling of castes in India and help hold British India together in a way which was not possible during the previous Indian

PLATE 5

Upper Principal street in Jaipur Rajputana The Maharajah or ruler who founded Jaipur tried out various color schemes on the walls of the city's houses and finally decided to tint the entire town a raspberry pink

Lower A station on the railway at Palasa in Madras The railway has been a most important factor in the economic development of India In addition it has helped to reunite castes and bring together men of many different castes (Photograph by Deane Dickason from Ewing Galloway)

pans on the seacoast from salt lakes and pits in Rajputana and from quarries in the rock salt deposits of the Salt Range in the Punjab Bricks are made from clays in the alluvial areas especially about Delhi Burnt limestone is a source of building and road stones in the sedimentary areas

CLIMATE

The Tropic of Cancer crosses India almost halfway between its northern and southernmost points and nearly marks the division between Peninsular India and the Indogangetic Plain. The result is that the whole of the Indian Plateau is within the Tropics while the Indogangetic Plain lies outside the Tropics but near enough to be greatly influenced by solar radiation in the summer Owing to the disposition of mountain ranges seacoast and wind directions, the Indogangetic area participates in the tropical heat to a far greater extent than might be expected from its latitude

The monsoon winds are seasonal air movements blowing alternately from the southwest and the northeast The southwest monsoon reaches the coasts and regions inland during the period from May to October and brings rain to the parched soils It is in fact the mainstay of the water supply for crops in about five sixths of India. The northeast monsoon which blows during the remainder of the year brings rain only to the southeast of the Peninsula and to northern Ceylon When the monsoons fail crops are not obtained and famine ensues When they result in cloudbursts and floods crops are again ruined and the devastation is likely to culminate in famine

The region of the upper Ganges and eastern Punjab belongs to the humid subtropical type of climate. It is characterized by warm summers and mild winters The character of the Indus Valley ranges from a dry tropical and subtropical desert in the lower valley to a somewhat less dry tropical and subtropical steppe in the upper Indus Characteristic also of the Western Ghats are the rather dry tropical and subtropical steppes or short grass land The rest of the plateau is mainly of a fairly moist tropical savanna type of climate with parklike landscape of grassland interspersed with trees The west coast from Bombay southward is a region of steady tropical rainfall similar to that of the Amazon the Congo or the East Indies A similar tropical rainy climate and corresponding rain forest is found in lower Ceylon and eastern Bengal

VEGETATION

The coasts of India are in many places clothed by tidal forests of mangrove trees a form of vegetation requiring that its roots be covered with

empires. The economic importance of the Indian railroads places that country decades ahead of China.

Off the southern tip of India lies the island of Ceylon, a separate colony which, although physiographically complex, may be divided into three major areas: (a) the Central Hills consisting of old, hard rocks and receiving a good rainfall, (b) the Coastal Plain of the south, flat with equable temperatures but variable rainfall, and (c) the Northern Limestone Plain which is flat, dry, and possessed of poor soils. In general Ceylon, exposed to both the southwest and the northeast monsoons, has a fairly heavy rainfall.

GEOLOGY

The alluvium of the Indogangetic Plain is a natural soil formed by the mixture of many kinds of crumbled rock. There are hard limestone pieces in the generally soft alluvium called kankar which are used for building roads. In the main this is a major area of fertile soils in India and the seat of its most marked population concentration.

The Indian Plateau is mainly formed of metamorphic and crystalline rocks, together with some granites, other igneous rocks, and sandstone. Around the edge of the plateau are some old sedimentary rocks which are important basins or troughs carrying coal seams. There are also enormous sheets of lava in the northwestern Deccan which are spoken of as the Deccan Trap. These lavas form the basis of the dark and fertile soil known as black cotton soil.

The valuable ores of gold, silver,[1] tin, copper, lead, zinc, and occasionally iron occur in connection with cracks in the crystalline rocks. The Kolar Goldfields in Mysore are well known. Manganese is extracted in the Central Provinces, Madras, and Orissa. Chromite occurs in Madras, Mysore, and Bihar. Copper is extracted in the Singhbhum area of Bihar. Iron ore is worked in many parts of India, but large first class smelters exist in Tatanagar and Jamshedpur in the Chota Nagpur Plateau and in Mysore. Primitive ore working elsewhere in India involves smelting by charcoal obtained from nearby forests. Mica is found in Bengal and Madras. Oil has been found in the newer sedimentary rocks in the Punjab near Attock and at Digboi in Assam. Coal occurs at the edge of the Chota Nagpur Plateau in the Jharia and Raniganj fields, in the Godavari Valley, and at Daltonganj in Bihar.[2] Salt is obtained from evaporating

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[1] The tendency of the Indian peasant to hoard silver in hard times is a recognized economic problem. Gold is not hoarded.

[2] Exploitation of coal has been primarily by European capital, of iron and steel, by Indian capital.

greatest commercial crop of the Deccan and finds its major outlets at the seaports of Bombay and Madras. Its role as a primary source of clothing for India can hardly be overestimated Jute is grown extensively in the lower Ganges Valley and is the source of our burlap sacks *

Most of the cultivated areas in India depend upon irrigation to supplement the rainfall The rivers and plains of northern India are peculiarly fitted for the development of great systems of canal irrigation because the snow fed streams provide a never failing source of water On the lower Indus canals are filled only when the river is in flood On the Peninsula irrigation canals have been constructed at the deltas of the various rivers such as the Mahanadi Godavari Kistna and Cauvery The interior of the Peninsula depends for its irrigation chiefly upon artificial basins called tanks which are filled during the seasonal floods Later the stored water is let out into the fields as needed during the dry periods by means of a network of canals

In areas where the rainfall is over 80 inches a year and where owing to the hilly or broken nature of the ground clearing for rice cultivation has not taken place forests of many large trees with very hard wood are to be found These are spoken of as evergreen forests and are located in the Western Ghats slopes the wetter Himalayan slopes right up to 5 000 feet the hills of Assam, and the higher areas of Ceylon The wood of these forests is chiefly used for fuel

A great part of the Deccan plateaus in the south of India and the lower slopes of the Himalayan mountain wall are clothed with monsoon forests In these areas the rainfall is more than 40 inches but less than 80 inches per year and the forests become very dry during the hot [illegible]

[illegible] very valuable and are consequently reserved for government use Teak grows in these forests along the western parts of the Peninsula and the bamboo grows everywhere The valuable sal tree grows in these forests along the lower slopes of the Himalayas and in the north east of the plateau The dreaded Terai or impenetrable band of forest land stretching for hundreds of miles along the Himalayan foothills is a monsoon forest Unpleasant accounts are rendered of the giant leeches malarial mosquitoes and voracious tigers that populate the Terai

In areas where the rainfall is less than 40 inches per year occur the savanna or scrub forests In these growths the scattered trees are mostly

[illegible]

[illegible] ares are owned by Ind ans

salt water at every high tide In the muddy flats of the Ganges Delta along the Bengalese seaboard are the Sundarbans the best example of this type of plant association in India

Most of the Indogangetic Plain and the eastern and western coastlands constitute the cultivated areas of India In addition parts of the fertile plateau in the northern sections of the Western Ghats must be added to this category Rice is the cultivated staple of the east and west coasts and of the lower Ganges Valley Wheat and allied cereals are the staples of the rest of the Indogangetic Plain and of the cultivated inland plateau areas Several species of palms are found in conjunction with most of the lowland cultivated areas The coconut palm occurs along the well watered sandy coasts as well as in parts of the interior, and is the source of copra and coir The palmyra palm is chiefly of value as a source of toddy, which is the sap drawn from the flower stalk and somewhat fermented The areca palm cultivated in Bengal and elsewhere yields a nut which is chewed all over the Far East along with the leaf of the betel or pepper vine A species of date palm found particularly in Bengal is one of the chief sources of jaggery or native sugar The true date palm flourishes only in the dry hot climate of Sind The wood of all the palms is used for buildings and the leaves make excellent thatch

Various supplementary food crops grown in the cultivated areas are millets cholum or jowar cumbu or bajra and ragi These are staples for the poorer classes Peas and barley serve to supplement these crops and various vegetables such as the sweetpotato and the eggplant are grown On the plains tropical fruits—bananas and mangoes oranges and limes as well as other items—are raised On the plateaus and hills flourish European and American fruits such as apples pears plums and strawberries

Oil seeds in several varieties are cultivated and of these the most important are linseed rapeseed sesame cottonseed mustard seed castor seed and groundnuts Oil cake a food for cattle is made from the dry residue of the seeds after the oil has been extracted

Tea growing is a major European owned industry in the Assam forests and coffee is grown in the Mysore area Spices (ginger pepper and cinnamon) are raised over large parts of India (for food seasoning purposes and betel chewing) but more particularly on the Malabar Coast and Ceylon In earlier days there existed a trade between India and the Spice Islands of the East Indies from which still more distinctive products of this type (cloves and nutmeg) were obtained Opium is grown under government license in parts of India as well as Indian hemp from which hashish or our own more familiar marijuana are obtained Cotton is the

throughout the entire length of the Himalayas at heights of over 5,000 feet The wild dog, which hunts in packs, is found in the forests of Assam The wild elephant dwells in the forests of eastern Bengal and Assam, in Ceylon, and to a lesser extent in the Peninsula The large one horned rhinoceros lives in the north India alluvial plain, while from Assam south to the Malay Peninsula occurs the two-horned rhinoceros Gaur are met with in the hill jungles of south India, and the wild buffalo in Assam Monkeys abound in the forests as do also several species of deer The leopard lurks in the canebrakes along the Ganges

The open grasslands and semidesert areas have their characteristic animals such as the cheetah or hunting leopard of the Deccan, the wolf and hyena, the jackal, wild hog, the antelope of the coastal flats in Gujarat and Orissa, and the wild ass of Sind and Cutch (Kach) On the higher hills are to be found the ibex, wild sheep, and wild goats.

The forests again are notable for their birds, which are on the whole more esteemed for their plumage than for their songs Many kinds of parrots abound, and there are talking starlings or mynas, peacocks, pheasants and the wild jungle fowl from which our domestic poultry of the west are said to have been derived

The religiously sacred cobra is perhaps the most notable of India's numerous snakes which occur both on land and in water The blunt-nosed crocodile infests swampy rivers and backwaters The rivers are well supplied with fish of many varieties as are also the tanks The mahseer or Indian trout found in the hill streams, grows to a great size The hilsa, or Indian shad abounds in the streams of the Ganges Delta Salt water fish are abundant about the coasts and furnish a source of livelihood for many thousands Of destructive insects, the most notable are the termites or white ants whose destruction of wooden structures and books is only too well known. In addition the locust frequently wreaks havoc on crops and vegetation of all kinds

Domestic animals are prominent in the cultivated and pastoral areas Asses and mules, most numerous in the Punjab, are used for army transport in hilly districts Horses and ponies also concentrate in the Punjab and are also numerous in the United Provinces and the Central Provinces The gayal or Indian cattle abound throughout the agricultural areas and possess disease resistant qualities which led to their importation into the United States for cross breeding with the native stock. Sheep are most numerous in Madras and the Punjab, while goats are most abundant in the United Provinces and next most numerous in the Punjab and Madras The camel is commoner than the horse in Sind and is also found in great use in the Punjab and the Northwest Frontier Province

armed with spines or thorns which prevent their being eaten by animals Small thorny trees of this sort make up a thorn forest Frequently the plants become mere bushes and are found scattered far apart. This type of dry region is similar to the savannas of Africa in which grass covers most of the area between shrubs One of the trees in this type of vegetation, known in India as the 'dhak, furnishes a yellow dye, but most are of little economic value Much of eastern Rajputana and Mysore is covered with vegetation of this sort

Regions of India receiving less than 30 inches of rainfall per year are unforested and uncultivated These are deserts or semideserts grass lands such as occur in western Rajputana and west of the Indus River The few plants are provided with thick fleshy stems or leaves and long roots which reach downward into the ground for moisture Patches of true grassland occur in hilly regions between monsoon forests The chief use of these areas is for pasturage

The only other vegetational types found in India are the mountain forests and alpine flora of the high Himalayas above 5 000 feet These upland forests are like those of the Temperate Zone, with some conifers and broad leaved trees such as oaks Some tall trees with needle shaped leaves con stitute coniferous or pine forests in these areas On the very highest slopes areas of alpine shrubs and short grasses merge into rocks and snowy wastes at about 18 000 feet

The forest products of India are important for building houses ships and other items of carpentry Firewood is provided by the poorer trees such as the mangroves and evergreens and smaller trees Lac the sticky substance that forms the basis of shellac, is produced by insects living on forest trees in the northeast of the plateau and is collected by forest tribes Wild silk from the tussah moth is also collected in the forested areas Timber is cut in the dry season and dragged by elephant or buffalo to small stream beds These logs are floated in the wet season to rivers and formed into rafts which are converted at sawmills into planks It is im portant to note that in general the forests are found in hilly regions and this is helpful in tracing the distribution and habits of the hill tribes or primitive folk

ANIMALS

Wild animals abound in the thick forests of the hill country and in the less densely populated areas Typical of the forest are the tiger leopard sloth bear or Indian bear, and other carnivores The tiger specializes in haunting the jungles of the Sundarbans the Terai the forests of central India, and the Western Ghats The Himalayan or Tibetan sun bear ranges

throughout the entire length of the Himalayas at heights of over 5,000 feet The wild dog, which hunts in packs, is found in the forests of Assam The wild elephant dwells in the forests of eastern Bengal and Assam, in Ceylon, and to a lesser extent in the Peninsula The large one horned rhinoceros lives in the north India alluvial plain, while from Assam south to the Malay Peninsula occurs the two-horned rhinoceros Gaur are met with in the hill jungles of south India, and the wild buffalo in Assam. Monkeys abound in the forests as do also several species of deer The leopard lurks in the canebrakes along the Ganges

The open grasslands and semidesert areas have their characteristic animals such as the cheetah or hunting leopard of the Deccan, the wolf and hyena the jackal wild hog, the antelope of the coastal flats in Gujarat and Orissa, and the wild ass of Sind and Cutch (Kach) On the higher hills are to be found the ibex, wild sheep, and wild goats.

The forests again are notable for their birds, which are on the whole more esteemed for their plumage than for their songs Many kinds of parrots abound, and there are talking starlings or mynas, peacocks, pheasants and the wild jungle fowl from which our domestic poultry of the west are said to have been derived

The religiously sacred cobra is perhaps the most notable of India's numerous snakes which occur both on land and in water The blunt nosed *crocodile* infests swampy rivers and backwaters The rivers are well supplied with fish of many varieties, as are also the tanks The mahseer or Indian trout found in the hill streams, grows to a *great size* *The hilsa*, or Indian shad abounds in the streams of the Ganges Delta Salt water fish are abundant about the coasts and furnish a source of livelihood for many thousands Of destructive insects, the most notable are the *termites* or white ants whose destruction of wooden structures and books is only too well known In addition the locust frequently wreaks havoc on crops and vegetation of all kinds

Domestic animals are prominent in the cultivated and pastoral areas Asses and mules, most numerous in the Punjab, are used for army transport in hilly districts Horses and ponies also concentrate in the Punjab and are also numerous in the United Provinces and the Central Provinces The gayal or Indian cattle abound throughout the agricultural areas and possess disease resistant qualities which led to their importation into the United States for cross breeding with the native stock Sheep are most numerous in Madras and the Punjab, while goats are most abundant in the United Provinces and next most numerous in the Punjab and Madras The camel is commoner than the horse in Sind and is also found in great use in the Punjab and the Northwest Frontier Province

armed with spines or thorns which prevent their being eaten by animals Small thorny trees of this sort make up a thorn forest Frequently the plants become mere bushes and are found scattered far apart This type of dry region is similar to the savannas of Africa in which grass covers most of the area between shrubs One of the trees in this type of vegetation, known in India as the "dhak," furnishes a yellow dye, but most are of little economic value Much of eastern Rajputana and Mysore is covered with vegetation of this sort

Regions of India receiving less than 30 inches of rainfall per year are unforested and uncultivated These are deserts or semideserts, grass lands such as occur in western Rajputana and west of the Indus River The few plants are provided with thick fleshy stems or leaves and long roots which reach downward into the ground for moisture Patches of true grassland occur in hilly regions between monsoon forests The chief use of these areas is for pasturage

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The ox and the sheep supplement each other The 25 million sheep range mainly in the dryer areas of the south and west on grassland or waste on which cattle cannot subsist Goats also feed on the poorer grasses or shrubs In the wet areas of Bengal the buffalo is used for rice field plowing Bullock and buffalo carts are employed to carry field crops to market There are less than 2 million horses or ponies in the entire area of India as compared with 30 million buffalo and perhaps 145 million oxen

NATURAL REGIONS

The geographic areas within India which are of ethnic significance can be divided into two groups, namely, the lowlands and the uplands The lowland areas include Sind, Punjab, United Provinces, Bihar, Bengal, *Assam, Orissa, Telingana, Tamilnad, Malabar, and Gujarat The highland* areas include Kashmir, Nepal Rajputana, Central India, Central Provinces, Hyderabad, Maharashtra, and Mysore

Sind is a flat, barren area entirely dependent upon the Indus River for its existence Only the land within immediate reach of the river and its tributaries is irrigated Punjab consists of a series of parallel river valleys which are tributaries of the Indus The flat plain eastward, vaguely divisible into the area of the Ganges (Oudh) and that of its tributary, the Jumna (Agra), is not greatly different from the Punjab Bihar consists primarily of the north and south banks of the middle course of the Ganges The flat delta of the Ganges and the Brahmaputra forms the plain of Bengal, and farther eastward the narrow valley of the Brahmaputra constitutes the basic territory for Assam To the southwest of Bengal is the valley of the Mahanadi River which together with the adjoining coastlands forms the territory of Orissa The coastal areas of the Northern Circars and the valleys of the Kistna and Godavari Rivers form the area of Telingana or Andhra, now divided politically between Madras and Hyderabad Still farther south the coastal plain, including the Cauvery, Penner, Palar, and Valgai Rivers, forms the territory of the Tamils or Tamilnad On the west coast the long narrow strip of lowland is spoken of as Kerala or the Malabar Coast and is divided politically into the southern native states of Travancore and Cochin and the British areas of South Canara, Malabar, and British Cochin The essential unity of this area is indicated by the distribution of the Malayalam language Finally the narrow coastal plain northward of Goa together with the areas about the Gulf of Cambay and Rann of Cutch—Gujarat, Kathiawar and Cutch—form a series of adjoining lowland areas

The highland areas of India include, first, the vale of Kashmir, a basin

MATERIAL CULTURE

The clothing of India has, from time immemorial, been made primarily from cotton, although silk, wool, and other materials have also been employed. The tendency to use wrap around clothes is characteristic, and the female sari, a typical example, consists merely of a rectangular piece of cloth draped about the figure and over the head in becoming fashion Castes, sects, and other units are distinguished by the style, color, and materials of their clothing In Bombay the type of turban has been particularly symbolic of one's caste The basic article of clothing for men is the loincloth (dhoti) which constitutes the sole article of apparel of south Indian laborers when they are at work. The sheet or cumbli and the coarse blanket are used to supplement the loin cloth Trousers (pajamas), jackets, coats, and vests, skull caps, and waist bands or sashes are characteristic of Muslims in India. Forest tribes formerly wore leaf garments and [illegible]

[illegible]

sari, headcloth (Bombay), breast covering (Bombay), long robe, and the simplified widow's attire The lower castes in southern India were *formerly* restricted by custom from wearing garments above the waist *Clothing* varies by climate, and in the cooler northwest more use *is made* of woolen materials Shoes, slippers and sandals are worn as *footgear*

The house types of the village are commonly four walls of *mud with an earthen floor* and a roof of grass, and the furniture is scant by western standards The type of house is dependent largely upon the [illegible] In the rainless [illegible] the roofs are [illegible] and sloping In Maharashtra the roofs are *flat* and houses are huddled together, surrounded by a wall with a central *gharri* or fort In Hindustan clay or unburnt bricks predominate as house materials, although doorways and *window frames are of wood* *Roofs* are occasionally of clay tile In Bengal the cottage *of cane* or bamboo walls with trim curved and thatched roof *predominates* In Telingana the houses are built of adhesive *earth or clay* in a rectangular or square pattern. The walls are smeared with *red earth*, and there are perpendicular bands of slaked lime The *pyramidal roof* is made of palmyra leaves or of grass In the Northern Circars nearby, the houses are of mud or brick with tiled or *thatched roofs* *A gable* is constructed of jungle wood or bamboo Near *the mouth of the* Kistna River, circular walls of adhesive earth are used *in* house building In the Ceded Districts, the houses are *stone-walled* with flat roofs of *slabs*, *and* there is

Neolithic remains are separated by a wide gap from the paleolithic relics in observed sites Ground and smoothly polished implements, such as celts, are characteristic. There are also chisels, adzes, mace heads, arrowheads, cores, and scrapers Dark colored trap rock was preferred as material for tools, but chert, agate, chalcedony, and rock crystal were also employed Pygmy flints are widespread in neolithic finds

Implements of copper have been found over a wide area from Bengal to Baluchistan, but bronze implements are scarce In southern India and Ceylon the Stone Age seems to have passed directly into the Iron Age Copper celts, swords, harpoons, chisels, and spearheads have been found In the hills of Chota Nagpur and in Kathiawar, primitive copper workings have been discovered

In 1922 the remains of the Indus civilization began to be uncovered in the valley of that name The culture of the people in this period shows affinities with the Sumerian It was based on bronze tools, and in the construction of houses and other buildings a remarkable standard of sanitation seems to have been attained Pottery made on the wheel was plentiful

The Iron Age in India has been associated with the historic Vedic period in the north and with the Dravidians in the south Archeological remains in the form of architectural structures demonstrate the existence of definite periods of culture development within historic times Dressed stone work was introduced into India at the time of Asoka (250 B C ?) during the Buddhist period and shows Greek influence During the Sunga period (180 70 B C) the famous railings of Bharhut, Buddh Gaya, and Sanchi were constructed Rock cut temples with chaityas or chapels and viharas or monasteries were built, the latter resembling the Christian basilicas Notable examples occur at Ajanta, Ellora, Nasik, and Karli During the Gupta period in the fourth century A D , three major styles of architecture emerged, the Indo Aryan of Hindustan, the southern or Dravidian, and the intermediate or Chalukyan The Indo-Aryan style possessed a curvilinear steeple rising above a square sanctuary The Jain temples built in this style make a fine use of column and lintel The southern style is characterized by a pyramidal tower rising story upon story in horizontal bands and crowned by a domical roof The Chalukyan style combines a low pyramid form reminiscent of the south with the perpendicular lines of the north

From about A D 1200 a new form of architecture, consisting of domes and pointed arches, appears with the coming of the Muslims The Taj Mahal and Humayun's tomb stand as monuments to this development

MATERIAL CULTURE

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The basic garments of women are the bodice or choli, the petticoat sari headcloth (Bombay) breast covering (Bombay), long robe, and the simplified widow's attire The lower castes in southern India were formerly restricted by custom from wearing garments above the waist Clothing varies by climate and in the cooler northwest more use is made of woolen materials Shoes slippers and sandals are worn as footgear

The house types of the village are commonly four walls of mud with an earthen floor and a roof of grass, and the furniture is scant by western standards The type of house is dependent largely upon the local materials available for construction and the climate In the rainless Punjab roofs are of mud and flat, while in rainy Bengal the roofs are thatched and sloping In Maharashtra the roofs are flat and houses are huddled together, surrounded by a wall with a central gharri or fort In Hindustan clay or unburnt bricks predominate as house materials although doorways and window frames are of wood Roofs are occasionally of clay tile In Bengal the cottage of cane or bamboo walls with trim curved and thatched roof predominates In Telingana the houses are built of adhesive earth or clay in a rectangular or square pattern The walls are smeared with red earth, and there are perpendicular bands of slaked lime The pyramidal roof is made of palmyra leaves or of grass In the Northern Circars nearby, the houses are of mud or brick with tiled or thatched roofs A gable is constructed of jungle wood or bamboo Near the mouth of the Kistna River, circular walls of adhesive earth are used in house building In the Ceded Districts the houses are stone walled with flat roofs of slabs, and there is

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dabad, silk bandannas at Murshidabad and Maldah silk fabrics in double weaving of colors at Poona and Yeola The manufacture of woolen kashmir shawls was a specialty of Amritsar in Ludhiana Brass, copper, and bell metal work centered in Nasik, Poona, Hyderabad (Deccan), Vizagapatam, and Tanjore Damascening for armor, shields, and other weapons was carried on in Cutch Sind, and Punjab towns, such as Sialkot, Kotli and Lahore The towns of Rajputana excelled in enameled jewelry and stone carving Kashmir specialized in papier maché work and Agra in marble inlay Cotton manufacturing centered in Dacca, Masulipatam, and the Coromandel Coast, as well as in Gujarat Most of these crafts have fallen into decay in the last century

The production of artwork has often involved the intimate cooperation of Muslim craftsmen and Hindu capitalists The former introduced needle work on a large scale into India, and the Punjab darnstitch method for phulkari (embroidery) work is attributed to the Jats

RACIAL TYPES

The physical types of the people of India show a wide range in all the characteristic features of skin color nose and head form, hair, and stature Yet in some features the range is very small, as in eye and hair color The color of the skin ranges from the dead black of the Andaman Islanders or the brighter black of the south India peoples to the ivory skin of the Kashmiri beauty and the wheat color of the higher castes of upper India The latter has been compared with the color of milk slightly tinged with coffee and described as identical with that of the Spaniard or Italian Countless shades of brown, darker or lighter transparent or opaque, and frequently tending toward yellow, are encountered Rarely a reddish tinge or occasionally a grayish black complexion may be seen Seclusion or amount of outdoor exposure to the sun s rays play a great part in affecting the complexion as between the different castes and in terms of their occupations Eye and hair color tend to be dark brown or black everywhere Gray eyes appear in the Konkanasth Brahmans of Bombay, and pale blue or gray eyes conjoined with dark complexions are encountered on the Malabar Coast, especially among the Syrian Christians Blue eyes and auburn hair combined with reddish blond complexion occur on the north west frontier The head form tends to be universally long excepting on the western coastal areas and in Bengal Nose form varies from narrow in the northwest to broad in the south

The earliest inhabitants of India are conjectured to have been of a Negrito or pygmy Negroid type similar to the Andaman Islanders and surviving today in the Kadars and Uralis of the forests in the extreme

no central courtyard In the Karnatic mud walls and thatching with grass or palm leaf suffice for a house In the Tamil area there is a central courtyard for free ventilation and sunshine, and a gently sloping gable Bricks are occasionally used in walls, and tiles in roofs, especially in the north On the west coast in Malabar houses have steep gables with large storage lofts and are constructed of wood In Canara above Hurryhur the back of the house is formed by raising a very high wall on which a long sloping roof rests In Telingana, as in Maharashtra, houses are detached single structures clustered around a gharri In the Himalayas stone and wood planks may be used in house building

Water navigation in India has given rise to a great variety of boat types On the Indus are to be found rafts, stuffed skin floats with reeds or straw inside, inflated skins, barges, and other types Throughout the southern coasts of India dugout canoes are used Sometimes a double platform canoe with a floor of boards laid across it makes a larger boat In Cochin the snake boat 60 feet long, is used to navigate the backwaters Outrigger canoes are used on the Malabar Coast and in the Nicobars Plank boats are found on all the seacoasts On the east coast catamarans are made from three logs fastened together Dugout canoes and large flat bottomed boats are used on the Ganges The paddle, pole, and sail are principal means of propulsion Steam , oil , and gasoline propelled boats are now frequent

Transportation on land was until recently by means of the horse, bullock, and elephant Several varieties of ox and horse drawn vehicles occur in Hindustan The hackery or garry has two wheels with a high axle and a long platform Two bamboo poles join in front and two oxen are yoked to it Wheels may be of stone or solid wood, and a domed roof may be present in the vehicles of the well to do The ekka, a one horse carriage with canopied roof, and the tonga, a two wheeled horse drawn conveyance with back to back seats are frequently seen In former times the palanquin borne on the shoulders of bearers was much used for travel In the cities gasoline trucks, buses, and automobiles are now common as well as electric street railways

The temples and royal courts of India have been in the past centers for the manufacture of art products In south India where the temple industries were best developed, many varieties of fine goods were turned out The courts at Lucknow, Tanjore, Dacca, and Benares were centers of fine handicrafts At Benares copper and brassware and utensils of worship were manufactured At Dacca fine muslins were produced for court durbars In cotton fabrics the following specialties are recorded Chintzes in Lucknow, cholis in Ahmadabad, silk bordered cloths in Nagpur and Umrer, fabrics at Madura Silk brocades were made at Benares and Ahma

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The earliest inhabitants of India are conjectured to have been of a Negrito or pygmy Negroid type similar to the Andaman Islanders and surviving today in the Kadars and Uralis of the forests in the extreme

southern part of India, who show frizzly hair and short stature Other remains of this race appear in the inaccessible forested areas between Assam and Burma, where dwarfish stature is again combined with frizzly hair Farther eastward the type recurs in the Malay Peninsula and in the Philippine Islands At an early period the original Negrito inhabitants were displaced or absorbed by a medium statured dark race which most resembled the present aborigines of Australia and is called, therefore, Australoid Examples of the type occur from Kashmir to Cape Cormorin and from Kalat to the Karenni, especially among lower castes and in the south of India Some believe this type had its origin west of India while the Negrito may have appeared from the east Pottery may have been introduced by the Australoid group

As it appears today, the Indian Australoid or Proto Australoid, is rather short, moderately high headed with strongly marked brow ridges, a broad, short face, the mouth inclined forward, and the nose small and flat with the alae extended The hair varies from wavy to curly, and the skin color is a shade of dark chocolate brown approaching black The type predominates among the aboriginal tribes of central and southern India (in Chota Nagpur especially), but also enters into the lower strata everywhere It is allied to the Veddas in Ceylon, the Toalas of Celebes, and the Sakai of the Malay Peninsula The Bhils of the Vindhya Mountains and the Chenchus of the Farhabad Hills are good representatives

A third element in the racial typology of India is a strain similar to the Mediterranean peoples of southern Europe The general characteristics are short stature, long head with high cranial vault, but faintly marked bony eyebrow ridges, broad, short face with nonprojecting jaws, medium lips, prominent nose but with wings moderately spread out and intermediate between broad and narrow nosed types, a skin color varying from light brown in the Telugu Brahman to a dark tawny brown among the Kallan, dark brown eyes, and black straight hair inclined occasionally to waviness and moderately distributed on face and body This element is predominant in the greater part of the lower stratum of the population in north India, including the Punjab Examples of this type are found in the Chuhra and Chamar of upper India and the Iluvas of Cochin This race is spoken of as Dravidian by Risley and is abundant in South India and Ceylon

A fourth racial type is generally reminiscent of the Nordic type of Europe, excepting that the complexion is more brunet Its traits include long headedness, a tall stature, a long face, prominent, narrow nose, usually straight hair, with body and head hair well developed, and occa sional light eyes or hair Among the Kaffirs and the Pathans the skin color of this type is mainly a rosy white tint, and an appreciable number

possess gray blue eyes and chestnut hair Among the Sikhs of the Punjab and the Brahmans of the United Provinces the skin color changes to a light transparent brown, but even here and farther south there is a small proportion of persons having light eyes and brownish hair This type seems to be most abundant among the higher castes of northern India and is spoken of as Indo-Aryan by Risley It occurs also in Ceylon

Still a fifth racial type found in India may be spoken of as Alpine in accordance with its resemblance to this corresponding type in Europe It is characterized by medium stature, flattened occiput, high head, and frequently receding forehead, short and broad face, a long nose which is high pitched but often arched and convex, and skin color varying from a pale white or light brown among the Nagar Brahmans to tawny brown among the Kannada non Brahmans A small percentage only shows light eyes and dark brown hair in place of black Body and head hair are well developed and the latter is usually straight, Good representatives are found among the Nagar Brahmans of Guzrat, Kayasthas of Bengal, and the Kannada non Brahmans This represents Risley s Scytho Dravidian *type It is* most abundant in the western coastal area.

In add tion to the five elements just mentioned a sixth racial type enters into the population of the areas bordering Burma and Tibet, the *Mongolian* This type is characterized by medium stature longish to broad head medium nose and the typically Mongoloid eyes, hair, and complexion. It is best represented among the [illegible]

From the beginning of [illegible]
seems to have been occupie[illegible]
long face and narrow p[illegible]
find another very powerfu[illegible] race, also long headed but with lower cranial vault. A type with broader head and apparently Armenoid in character came later and is found mostly at Harappa The distribution of the broad headed races today is mainly in areas which would seem to indicate entrance into the [illegible]
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TEMPERAMENTAL CHARACTERISTICS

Certain shared traits common to the Indian *peoples have* been mentioned by European observers Among *these traits* the following may be noted Conservatism and worship of precedent or custom a low estimate of the value of time which leads to unpunctuality and infinite patience, a love of izzat or social esteem leading to an intense jealousy regarding social

station and precedence, an excess of politeness which results in flattery rather than enlightenment, a development of religious sentiments to an unusual degree and a highly characteristic other worldliness, speech in circumlocution and by subtlety rather than directly and to the point, a tendency to emphasize gratuities, commissions, and other such sources of income, a tendency toward kachcha or slipshod methods of doing things rather than pukka or thorough procedures, a dressing up of reports and inspection to suit the humors of superiors, credulity and susceptibility to superstitions and rumors which leads to ready violence and to belief in luck, miracles, divination, and special revelations, fear of responsibility or taking of initiative, babuism or impracticability in general which leads to a speculative cast of mind with an emphasis on fantasy and day dreaming, an eloquence or easy flow or words which results in an intense interest in lawsuits and the arguments advanced therein, strong devotion to family, and unusual kindness and hospitality to strangers

The characteristic genius of the Indian peoples is to be found in their superb achievements in the sciences of the mind such as psychology, language, metaphysics and mathematics as well as in the exact sciences such as physics and chemistry The demonstrated mental abilities of the Brahmans and other Indian castes both past and present whether originating through intensive inbreeding or other causes, can be said without exaggeration to rank the Indian intellectual elite alongside that of Classic Greece and Renaissance Italy

The gracefulness and almost feminine poise of motion in Indians is notable Both dancers and acrobats perform quite incredible feats of suppleness The Indian hand has been described as the most remarkable of any within the human race so unusual are its capacities for movement and for the fabrication of the finest of handicraft products The characteristic gesture for indicating assent a gentle nodding of the head from side to side, seems strange to us westerners

POPULATION, HEALTH AND NUTRITION

Information on the population of India is obtained chiefly by means of the decennial census Data on sex, age, religion marital condition, education, language, birthplace caste or race, and certain infirmities are collected for every person in India

During January and February of the census year all India is divided up into blocks containing 30 to 50 houses with an enumerator in charge of each block In 1901, for instance there were 1,325,000 enumerators A supervisor was placed over every 10 or 15 enumerators and a total of 500 houses under the supervisor went to make up a circle Circles were

PLATE 6

Upper Palkee or palanquin and bearers Calcutta Although the palanquin is no longer us to travel in India in the days before the railroad it was of primary importance The Kahars ar other castes of palanquin bearers are thought to have been the prototypes of the bearers who a assigned to European sojourners in India today

Lower Modern ekka The riders squat on the floor and the baggage rack is below the flo between the wheels This and other forms of horse cart are still characteristic of much of India local transportation

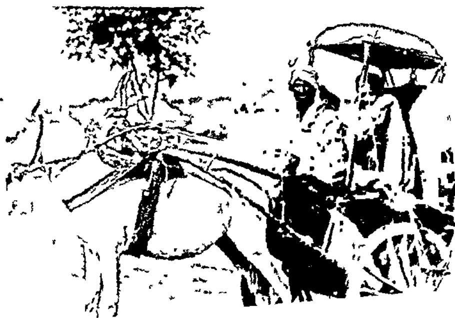


PLATE 7

Upper Household work Rice preparation as carried on in the homes of the coastal Tropics of India The dependence upon rice as India s major source of subsistence is at once the root of hope and despair Many people may live but at a minimal level of existence

Lower Press for coconut oil The Teli or oil presser caste is an exclusive monopolist of the extracting of oil from nuts in much of India

(Photographs by Giles Gorton Brown)





PLATE 8

Upper Delh Ind a One of the results of the caste system has been the alm st unrivaled devel pment of skill in hand crafts, which skill is augmented and transm tted within families from ne generat n to another Here a member of the goldsmith caste is sh wn at work n fr nt f the small smelter in h s shop

Lower Kashm r Brick making by sun dry ng is a character stic meth d in n rthern Ind a Th s w rk s performed in the main by l w castes

(Pho ographs from Ewing Galloway)

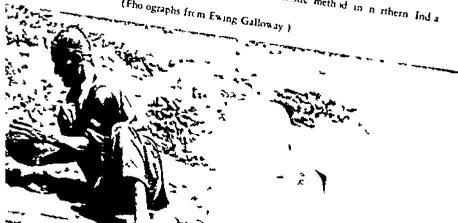


PLATE 9



Left Southern India A man of the toddy drawer caste gathering sap from the toddy palm Their caste is held in low repute by orthodox *Hindus particularly* since intoxicants are forbidden by religious convention (Photograph from Ewing Galloway)

Right At the Bombay stock exchange or Bombay Native Share and Stockbrokers Association Business men of all communities gather to deal in the various stocks and shares *offered* with fortunes made and lost daily Shown from left to right are a Parsee a man in a Congress cap a Gujarati and a Maratha (Photograph from Information Officer Agency General for India Washington D C)

further grouped into recognized administrative units known as thanas, talukas, and tahsils, under a superintendent In 1901 there were 122,000 supervisors and 9,800 superintendents The enumerator prepared for the coming census by writing up a census schedule for all persons in his block, and his record was then checked and corrected by supervisors, superintendents, and officers of the district staff

The night of the census must be carefully chosen so that (1) the full moon is in appearance from 7 p.m. to midnight, because of unlighted areas, (2) no great religious festival or fair is being held, and (3) it is not a night auspicious for marriage ceremonies or for bathing in sacred rivers On the night chosen, enumerators go forth around their respective blocks from 7 to midnight, and bring their entire records up to date by striking out those who died or left the block and adding those who are new arrivals and new born Preliminary data on houses, sexes, and population totals are tabulated at once and sent to the higher local census authorities who, in turn, transmit them to district officers, to provincial superintendents, and finally to the Census Commissioner[4]

Many difficulties are met with in collecting returns Primitive tribes are frequently hard to deal with, and when plague is raging, much of the population flees to other parts Boats on trips of several days duration, trains in motion, woodcutters domiciled in forests for weeks, and sacred places swarming with pilgrims constitute difficulties to enumeration Occasionally accountants and enumerators go on strike at the last moment for sundry reasons Special efforts are made to locate all passengers on trains in terms of ticket buyers, those alighting from and those departing on trains All trains are stopped at 6 00 a.m the morning after the census and their passengers checked Practically all enumerations and entries are made by the enumerators, thereby lending uniformity to the results

The population of India, enormous as it is, cannot be said to spread evenly over the country Most of it is concentrated in the Ganges Valley and the adjoining eastern coastlands where alluvium and rainfall make for conditions of an adequate food supply Inasmuch as India is mainly a rural country, population is densest in the agricultural areas In general Bengal, Bihar, and the United Provinces are the most densely populated. One area of Muslim concentration occurs in this group, namely, eastern Bengal.

One item is frequently stressed by writers on Indian population, namely, the overcrowding and pressure on the limits of subsistence The extremely

[4] The census of 1911 was subjected to extensive group checking in the case of returns from illiterates and the single all night check up was not employed

low standards of material existence, the incidence and fatality of famine, and the shortness of life span are cited as evidence for the overcrowding of the country

Famines have been known in India from time immemorial During the latter quarter of the nineteenth century at least five major famines ravaged India, progressing in severity and extent from the earlier to the later In 1876 77 a famine covered Bombay, Hyderabad in the Deccan, Madras, Northwest Provinces, Oudh, and Mysore, in 1888 89 a famine covered Bihar, Orissa, and Madras, in 1891 92 one covered Madras, Bombay, Deccan, Ajmere Merwara, and Bengal, in 1895 97 one covered Bundelk hand, Northwest Provinces, and Oudh, Bengal, Central Provinces Madras, Bombay, Punjab, and Berar, and in 1899 1900 one covered Bombay, Punjab, Central Provinces, Berar, all the native states from Kathiawar to

TABLE 1 —*Increase in the population of India*

Year	Millions
1872	206 2
1881	253 9
1891	287 3
1901	294 3
1911	315 2
1921	318 9
1931	352 9
1941	388 9

Hyderabad, such as Baroda, Rajputana, Gujarat, and Central India[5] From 1900 until 1943 there were no famines

Violent fluctuations of the birth rate and death rate occur in famine years The death rate soars and the birth rate drops markedly during famine, and the latter continues low for 2 or 3 years afterward

Disease is another factor affecting both death and birth rates It is reported that during the influenza epidemic of 1918 19, over 13 millions died in India of this disease, and the birth rate dropped greatly Plague outbreaks and epidemics of various types of malaria have similar effects Cholera, typhoid, smallpox, dysentery (bacillary and amoebic), tuber culosis, rabies, hookworm, sprue, venereal diseases, hydrophobia, pneu monia, typhus, dengue, kala azar, relapsing fever, sandfly fever, and leprosy also constitute serious health problems in India The sight of ghastly cases of advanced leprosy roaming the streets of an Indian city is one of the first to which a traveler must become accustomed The vard

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[5] Famines originate in failure of the monsoons, floods rat and locust plagues and wars

or Hindu physician still practices the ancient Ayurvedic system of medicine, and the Muslim hakim the Unani system alongside modern European medicine

The birth rate in India, as in other countries, is a source of political concern The Hindu population is asserted to have a lower birth rate than the Muslim and various attempts have been made to explain and adjust to this difference As in the countries of the west, the lower or depressed classes have a higher reproduction rate than the upper groups Unlike the countries of the west, however, there is no great tendency as yet developed toward cessation of reproduction below replacement of existing population In 1931 the average number of children born alive per family in India was 4 2, the average number surviving childhood was 2 9 The total average life span in India is variously estimated as 24 to 27 years In considering birth and death rates one has to recall the fact that the joint family system prevails in India whereby the sons of a family continue to reside under the parental roof even after they marry and have children of their own The number of males in India exceeds the number of females

A large section of the social problems of India revolves about the nutrition of the people Nutrition and diet vary from caste to caste and from region to region In the Gangetic Delta of Bengal, milk is scarce and babies are fed on rice and barley gruel It is estimated that only 22 percent of the population is well nourished, and the food shows an excess of carbohydrates combined with protein deficiency The chief articles of diet are parboiled rice, peas, vegetables, fish in eastern Bengal, sweets, oil seeds, sugar and mustard oil

In the upper Ganges Valley of the United *Provinces the diet is better* balanced Green leafy vegetables are used along with chapatis of wheat flour and other cereals, legume soups, sweets, curd, fruits, skimmed milk, and red rice

In the D[illegible] millet, sug[illegible] [illegible] pulse, wh[illegible] [illegible], sesame and linseed oil

The east coast has a diet of parboiled rice, millet, pulse, vegetables, curd, and tamarind Salt and chilie seasoning is used for legume soups As in the Deccan, no leafy vegetables fruit, or milk are used Babies are weaned on rice water and then fed cereals and coarse vegetables Although fish are consumed, dietary deficiencies seem to reflect themselves in the incidence of leprosy

The west coasts have in the main a diet based on millet, rice, wheat, oil seeds, and sugarcane Rice water is again substituted for milk

in the 700,000 villages of India, only 7 cities have a population of more than 400,000 and about 39 have a population of over 100,000 Within the agricultural group the classes are somewhat as follows Half a million land magnates controlling large acreages of hundreds of villages and perhaps 75 percent of all the agricultural land, a million or so cultivators holding about 30 acres or more, 70 million petty farmers who are often *tenants or subtenants of others*, 32 *million agricultural laborers of which* 23 millions are totally landless It is estimated, furthermore, that the average annual income of a family of five persons in India is around $100 (Indian money is usually calculated in rupees which are equivalent to about 30 cents in American money)

The average peasant lives on an exceedingly narrow margin of sub sistence and when crops fail he falls readily into the clutches of the ubiquitous moneylender To prevent this contingency numerous agri cultural cooperative credit societies have been organized, but it is esti mated that two thirds of the cultivators are always in debt Among other reasons for this situation may be mentioned the increasing fragmentation of holdings, increasing congestion, improvidence, and modern economic changes

There are two types of village in India, the ryotwari and the zamindari The ryotwari or severalty village is characterized by numerous small inde pendent holdings each responsible in taxes to the state The leading families select a patel or headman for the village, who is also provided with assistants or deputies All the land in this type of village is allotted on a subsistence basis with shares to each member of the village in accord ance with *his social station This type of village occurs in most of the* area south of the Vindhya Range and in much of Bengal

The zamindari or joint village is ruled by a panchayat of five men who are the heads of the senior families in the village The proprietors are the dominant land owning class and are co sharers with many tenants beneath them The zamindars hold shares separately but with joint responsibility for the revenue The liability or revenue is joint rather than individual as in the ryotwari village A nominal patel or headman may be elected by the panchayat This type of village prevails in the Punjab United Provinces, Bihar, and other parts of northern India

In both northern and southern India the duties of the patel consist in notarizing documents and collecting statistics, greeting visitors, acting as health officer, collecting taxes, and serving as agent of the Government The village accountant or patwari keeps revenue accounts, records of ownership, assessments, tenancy, mortgages, and boundaries The village watchman or policeman (chowkidar) looks after the physical safety of the people

Village organization has tended to break down with the impact of western civilization. Many of the older village and cottage industries have suffered ruinous competition from European goods and through the widespread use of the railroad for bringing goods from abroad to the villagers The industries which have been particularly affected are weaving and spinning oil pressing, pottery making metal working, and paper making Gandhi's khaddar movement was designed to revive the hand woven cloth made by the use of the charkha or spinning wheel in place of the machine made goods which had supplanted them Allied with this was his campaign for Swadeshi or economic self sufficiency for India

The earlier organization of Indian industry by guilds can be traced back to about 600 B C. in the Buddhist Era. At that time the industrial groups were specialized in 18 separate guilds which were localized by villages, towns and streets There were guilds of cultivators, shepherds, artisans, merchants bankers, and moneylenders, as well as city guilds These guilds were self governing entities which collected fees and taxes, owned property possessed corporate contract powers, received gifts, acted as trustees for religious endowments had banking functions kept up temples, supported rest houses and animal hospitals, maintained wells and water courses, and possessed courts for the settlement of disputes Some of the great temple organizations of Medieval southern India seem to have carried on these functions until recent times

During the Mogul period and after the British Rule the middlemen began organized production and collected artisans into workshops Master craftsmen became dependent upon the middlemen, and imported products began the destruction of native handicrafts The guilds are still found in a number of places in India, notably in Ahmadabad, Gujarat generally, and Rajputana in which localities they still perform functions such as fixing standards and prices, organizing strikes, setting trade holidays, ostracizing violators of their rules, and conditioning hours of labor

Large scale Indian industrial and financial operations began toward the close of the nineteenth century Previous to this the plantations and raw mineral ores were the chief productive industries Although Europeans have remained on as administrative personnel, technicians, and bankers during the twentieth century, Indian industry has begun to develop its own organization and financial backing from popular support. Industrialism has proceeded farthest around Bombay and in the general area of Calcutta In the former, cotton mills, and in the latter region, jute mills and metallurgy (Jamshedpur) have localized[4] In 1921 the All India

[4] India is still, however a land of small business enterprise cigarette and carpet factories for example, commonly employ from 30 to 50 persons

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Kushans, and White Huns, arriving somewhat later at the beginning of the Christian Era, settled in the dryer and higher areas of western and central India, in Rajputana and the adjoining areas About A D 1200 the followers of Islam—Persians, Arabs Turks, and Mongols—burst into the plains of India and adapted themselves to the dry areas of the north west while making converts in the humid areas of eastern Bengal

At the beginning of the Neolithic in India the tendency toward a regional and occupational division of the people is thought to have become evident The hill tribes and coastal groups were probably pre Dravidian, the plainsmen and the occupants of the desert appear to have been mixed groups of Dravidian and pre Dravidian, while the agri culturalists were perhaps Dravidians proper Five geographical divisions have been referred to in early Tamil literature (1) Neydal or the coast, (2) Marudam or cultivated land, (3) Mullai or pastoral, (4) Kurunji or hilly and (5) Palai or desert The coastlands were inhabited by the Paravadar who engaged in fishing and boating by canoe and catamaran from Gujarat to the Gangetic Delta These were the ancestors of the modern Lascars The Vellalar and Velir settled as cultivators and land lords in wet paddy fields, and the Karalar in dry fields which required tank and well irrigation Both these sections cooperated in producing rice millet and pulse in the Marudam The Idayar and Ayar settled in pas toral lands of the Mullai and spent their leisure in dance and song The Kuravas of the hills and the Marava of the desert were settled in these respective spheres Thus in south India as well as in the north evidences of ecological differentiation of early social groups are available and offer a possible basis for caste differences

Certain areas were favorite centers for the growth of political units from the beginning In Vedic and Brahmanic India the early capitals were located in easily defended hill sites along the river banks The earlier Indian empires of the Mauryas and Guptas found in the regions of Bihar and Oudh the central axes of their political power By the fourth century B C the movement toward state formation had overflowed into the Deccan and the peninsular coasts

The tribes of the Vedic Aryans were partly agricultural and partly pastoral Each tribe was governed by a headman or raja, whose power was generally checked by a tribal council or samiti There were fortified villages but originally no towns A number of tribal names have come down to us but their location by rivers is uncertain For instance, there were the Kurus and Krivis apparently dwelling near the Indus and the Chenab the Civas near the Indus and the Bharatas of Brahmavarta The Vedic period lasted from perhaps 1800 to 1000 B C, and the locus of

Trades Union Congress was formed, and from then until the present the growth of trade unions has been marked by advances and reversals The steadiest groups of unionists have been in the railroads and postal industries The organization of trade associations has also proceeded apace since the First World War There are at present about 20 city chambers of commerce and a number of local and general groups such as the Bombay Mill Owners Association, Indian Jute Mills Association, and the Indian Tea Association

Urbanization is proceeding steadily in India The chief urban centers of today can be divided into the following classes Religious centers (Benares), university centers (Dacca), cantonment towns (Amballa) hill stations (Darjeeling and Simla), seaside resorts (Puri), railroad junctions (Moghalserai), industrial centers (Kolar), and major ports of entry (Bombay and Calcutta)

As might be expected the principal exports of India since the decline of the cottage industries in the nineteenth century have been raw materials of modern industry, and her chief imports manufactured industrial products In 1910 41 the principal exports were jute cotton, rice wheat tea hides, seeds, lac, wool, hemp, manganese ore, coir goods, indigo dyes and saltpeter Imported during the same period were finished cotton goods machinery, chemicals, hardware, matches, woolen goods instruments dyeing and tanning substances, drugs, wearing apparel, soap paint, millinery and other items Before the present war began, India s most important trade relations were with Great Britain, Japan, and the United States

HISTORY

The history of the Indian peoples is to a considerable extent explained by the varying features of the Indian environments The earliest arrivals the Negrito and Australoid, survive in purer form only in the hill country where jungle and rugged terrain have prevented their displacement Conversely, the British as the latest arrivals, are to be found mainly in the coastal and river areas, in the seaports, and other large settlements It is of course, necessary to note that the latter group has established hill stations where, in restricted areas of high altitude, relief can be obtained from the heat and debilitating effects of the lowland areas In between the earliest and the latest arrivals in India are to be found a host of other immigrant groups who have arrived at various times in the past from the northwest and have adapted themselves to certain portions of the Indian physical environment Thus the Vedic Indo-Aryans arrived about 1800 B C and settled first in the Punjab plains and later moved on into the wetter Ganges basin and the more fertile parts of the peninsular plateau The Sakas

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destroyers of this empire The invasion of the Persian Achemenidae in 512 B C under Darius, and of Alexander the Great in 326 B C, extended western influences into the Punjab and helped establish new trends in Indian art Buddhism and Jainism both arose in this period in Videha, and under Asoka in 272 B C. Buddhism became the state religion Caste was noticed by the Greek writer Megasthenes at this time The theistic philosophical speculations of the Vedanta and the atheistic speculation of the Sankhya, together with the ascetic exercises of Yoga, were developed Two forms of writing were brought into India, the Kharoshthi from the northwest frontier, and the Brahmi from over the Arabian Sea to the Deccan The former died out while the latter seems to have influenced all subsequent forms of Hindu writing

In the Later Buddhist Period 150 B C to A D 300, a series of invasions by races from beyond the northwest frontier took *place, and Buddhism* underwent a new development The Gupta *Empire gradually broke* up as Kalinga (Orissa and the Circars) became independent, along with the other states The Greco-Bactrian kings made incursions into the Punjab *and Sind The Saka* invasions from central Asia settled new *groups in* Seistan or Sakasthana and in parts of Sind, Gujarat, and Malwa *where* satrapies were developed around 90 B C In 60 B C occurred a Malwa *rising against the Sakas* The Indo Parthian kingdom was at its zenith in A D 20 and this was succeeded by the Kushans *who established* an empire which included *Kashmir About A D 226 occurred* an invasion by the Sassanian dynasty of *Persia Saka* satrapies continued to flourish as independent kingdoms from A D 78 to 119 *in Gujarat* and Malwa, the latter with its capital at Ujjain As the great Satrapy of Saurashtra the Saka kingdoms continued down to A D 395

Buddhism expanded from a *system* of *monasticism* to include temples and a large hierarchy of *priests It thus* became the Mahayana or Great Vehicle which took the *place of the* older Hinayana or the Little Vehicle (which survives in Ceylon) *Many* viharas or monasteries, and chaityas, or temples were built in this *period Greek* art was adopted, and the Prakrits or vernaculars came *into use, supplanting* Sanskrit

The Early Hindu Period was marked *by the second Hindu* Empire of the Guptas and lasted from A D 300 to 600 This was a period of Brahmanical revival and *Kausambi* became the capital of the new empire in Magadha All India was *subjected to* its rule, except for the extreme south although many of the states were subject in a f...

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activities was mainly in the Punjab. Classes were beginning to differentiate by function. The Vaisya or pioneer settlers cleared the forest and tilled the ground, while the rajas or chiefs carried on warfare. The Brahmans composed hymns in praise of the gods, such as the Rigveda. The chief gods thus honored were Varuna (god of rain), Agni (god of fire), Indra (god of the sky), and the Maruts (storm gods). Beneath the white Aryans in social status were the dark Dasyu or aborigines who were to become the Sudras of later periods.

During the Brahmanic period from 1000 to 550 B C, the Indo Aryans moved eastward down the Ganges Valley and set up kingdoms and republics in this area. The Mahabharata recounts the struggles of the various Aryan groups for supremacy, and apparently the aborigines fought alongside of both parties in the several struggles. The kingdom of Panchala with its capital at the present site of Agra, Kanauj with its capital at the city of Kanauj, Kausambi, Mathura, Kosala or Oudh with its capital at Ayodhya, the republics of Vaisali, Videha (north Bihar), Magadha (south Bihar), Chedi (Jabalpur and Bilaspur), and farther south the kingdoms of Nishada (south Malwa) and Vidarbha (Berar), make up the political universe of Brahmanic India. The Kshatriyas were the military class, while the Brahmans cultivated learning. The Vaisyas and Sudras formed the bulk of the population as peasants, merchants, craftsmen, and laborers. The latter two groups became subdivided into numerous hereditary occupations or jati (castes). The Brahmans composed the Yajurvedas or sacrificial formulas, and sacrificial chants or Samavedas, the incantations of the Atharvaveda and theological works or Brahmanas, as well as the theosophical and philosophical treatises of the Aranyakas and Upanishads. Indo Aryan occupation seems to have extended down the Ganges as far as the borders of Bengal and to the south as far as the Narbadda River. The one god Paramatma, soul of the universe, was now worshiped as Brahma, the creator, Vishnu, the preserver, and Siva, the destroyer, depending upon the particular manifestation to be honored.

The Early Buddhist Period from 550 B C to 150 B C was marked by Greek invasion and by the first Indian or Maurya Empire of Asoka. The Indo-Aryan occupation extended itself over Bengal, the whole of the Deccan as far as Ceylon, and was augmented mainly by a process of peaceful penetration. New kingdoms came into view in southern India, such as Andhra (modern Hyderabad and Northern Circars), the Cholas, the Pandyas, and the Keralas (of Madras and Mysore and Travancore).

The first Indian or Maurya Empire expanded from a nucleus at Magadha to include most of India. The capital was Pataliputra (Patna). Following the Maurya, the Saisunaga and Nanda dynasties controlled the

destinies of this empire The invasion of the Persian Achemenidae in 512 B C under Darius, and of Alexander the Great in 326 B C, extended western influences into the Punjab and helped establish new trends in Indian art Buddhism and Jainism both arose in this period in Videha, and under Asoka in 272 B C Buddhism became the state religion Caste was noticed by the Greek writer Megasthenes at this time The theistic philosophical speculations of the Vedanta and the atheistic speculation of the Sankhya, together with the ascetic exercises of Yoga, were developed Two forms of writing were brought into India, the Kharoshthi from the northwest frontier, and the Brahmi from over the Arabian Sea to the Deccan The former died out, while the latter seems to have influenced all subsequent forms of Hindu writing

In the Later Buddhist Period, 150 B C to A D 300, a series of invasions by races from beyond the northwest frontier took place, and Buddhism underwent a new development The Gupta Empire gradually broke up as Kalinga (Orissa and the Circars) became independent, along with the other states The Greco-Bactrian kings made incursions into the Punjab and Sind The Saka invasions from central Asia settled new groups in Seistan or Sakasthana and in parts of Sind, Gujarat, and Malwa where satrapies were developed around 90 B C In 60 B C occurred a Malwa rising against the Sakas The Indo Parthian kingdom was at its zenith in A D 20 and this was succeeded by the Kushans who established an empire which included Kashmir About A D 226 occurred an invasion by the Sassanian dynasty of Persia Saka satrapies continued to flourish as independent kingdoms from A D 78 to 119 in Gujarat and Malwa, the latter with its capital at Ujjain As the great Satrap of [illegible]

[illegible] it thus became the Mahayana or Great Vehicle which took the place of the older Hinayana, or the Little Vehicle (which survives in Ceylon) Many viharas, or monasteries, and chaityas, or temples were built in this period Greek art was adopted, and the Prakrits or vernaculars came into use, supplanting Sanskrit

The Early Hindu Period was marked by the second Hindu Empire of the Guptas and lasted from A D 300 to 600 This was a period of Brahmanical revival and Kausambi became the capital of the new empire in Magadha All India was subjected to its rule, except for the extreme south although many of the states were subject in a feudatory sense only The Gupta Empire maintained its hegemony from A D 320 to 480 Several states revolted such as the Malavas in the Central India area and the Chalukya in the Deccan Harsha, the most notable of the Guptas, estab

lished his capital at Kanauj Brahmanism slowly adopted the innovations of Buddhism such as temples images pilgrimages and shrines Sanskrit for a while displaced the Prakrit dialects as the official language New works were composed such as the Puranas or encyclopedias the Dharma sastra or law books and Tantras or religious formularies At this time also the Ajanta frescoes picturing scenes in the life of Buddha were painted in caves of the Ajanta Range

The Later Hindu Period lasting from A D 650 to 1200 was marked by the Gurjara Empire and by early Muslim incursions in Sind and the Punjab (712 to 1021) The rise of the Rajput clans involved the rivalry of many dynasties in northern India Only Bihar and Bengal remained to the Guptas and those fell to the Palas of Bengal in 780 Two other kingdoms remained in the Ganges Valley namely Kanauj and Ujjain while the Gurjaras ruled in Gujarat and Rajputana from 783 to 813 During parts of this period almost all of Hindustan or northern India was subjected to the Gurjars except Bihar and Bengal In the latter state the Sena dynasty ruled from 1095 to 1193 In the Central Deccan the Chalukyas a Rajput clan maintained their power but divided into eastern and western branches They were succeeded by the Rashtrakutas from 757 to 973 and later by the Hoysalas On the southeast coast between the Godavari and Cauvery were the Pallavas dominating the country of the older Andhras and Cholas from 430 to 900 The Chola and Pandya kingdoms still survived in the far south

The Early Mohammedan Period (1200 to 1525) was marked by the Muslim Conquest by Turks and allied groups and by the first Muslim or Turkish Hindu Empire Several dynasties ruled such as the Ghorides Khaljis and Sayyids and Delhi became the Muslim capital The first Muslim Empire included most of Hindustan or north India but was dissolved in 1412 and only the smaller kingdom of Delhi survived (1414 1526) Several other Muslim kingdoms resulted from the fragmentation of the empire such as Oudh Jaunpur (1394 to 1487) Malwa (1401 to 1530) Gujarat (1396 to 1572) Bengal (1338 to 1576) and the Bahmani Deccan (1347 to 1521) The latter eventually broke up into several other kingdoms namely Berad under the Imad Shahis (1485 to 1572) Ahmadnagar under the Nizam Shahis (1490 to 1636) Bijapur under the Adil Shahis (1490 to 1686) Bidar under the Barid Shahis (1492 to 1609) and Golkonda under the Qutb Shahis (1512 to 1687) The only Hindu kingdom surviving in the Deccan was Vijayanagar (1336 to 1565) During this period a great number of sects came into existence such as that of Ramanuja of the Chola area Ramananda of Benares Chaitanya of Bengal and Kabir of the United Provinces area Urdu became

the language in current use at the Muslim courts in northern India and the vernacular of Kanauj.

The later Mohammedan Period from 1526 to 1803 was marked by the fourth Indian or second Muslim Empire of the Moguls and by the rise of the Marathas and Sikhs. Sectarian influence expanded among the Hindus of this period and the Sikhs represented perhaps the most notable development. The Mogul rise was rapid and an able administration was set up with a division into 15 provinces or Subhas, each under governors directly subject to the Mogul himself. Most of India was included in this empire except the extreme south. With the decline of the Moguls the Marathas established their power as a hill fortress nation centered in the Western Ghats and plundered almost two-thirds of India from their mountain centers.

Beginning about 1600 we find the rise of the British interest and power in India with the chartering of the British East India Company. Until 1783 this development was mainly a struggle with Portuguese, French and Dutch marauders for the trade in spices, indigo and cotton. The Portuguese first arrived in India at Calicut under Vasco da Gama in 1498 in search of pepper. As in Brazil their settlements at Goa and elsewhere were mainly fortified coastal islands or peninsulas.

The Portuguese settlement at Colombo in Ceylon was made in 1517. The Dutch attacked the Portuguese forts on the east coast of Ceylon and gradually reduced the whole island except Kandy, thus obtaining a monopoly on cinnamon. In 1796 the British took possession of the island and soon thereafter occupied the Kandian Kingdom.

English factories were set up in Bengal and Surat for cotton and silk fabrics, opium and indigo in the late seventeenth century and the French coastal settlements in 1667. After a series of skirmishes the British East India Company forces eliminated the French power in 1783. The later period of the Company was marked by increasing territorial gains in India from 1785 to 1858. Madras was acquired in 1801, the Central Provinces and Bombay in 1817, Sind in 1843, Punjab in 1849 and United Provinces in 1856.

After the Sepoy Revolt in 1857 the British Crown took over the administration of the country and viceroys were appointed to represent the royal power. New areas were added such as Baluchistan, Kashmir and other peripheral territories. The Hindu groups began a movement for nationhood with the formation of the Congress Party in 1885. British law meanwhile gradually loosened some of the legal powers of caste and restrictions such as those on widow remarriage.

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Punjab, Bihar, Central Provinces and Berar, Assam, Northwest Frontier Province, Orissa, and Sind Each of the provincial governors has a council of ministers chosen by the members of the provincial legislatures Some of the provinces have two legislative chambers, some one, generally with a life of 5 years The Chief Commissioner Provinces (Baluchistan, Delhi, Ajmere Merwara, Coorg, Andaman and Nicobar Islands, and Panth Piploda) are administered by the Governor General of India acting through a chief commissioner appointed by him

TABLE 3—*Steps in the constitutional history of British India*

1 The Regulating Act of 1773, or Lord North's Act
Parliament recognized the authority of the East India Company to carry on war and make treaties of peace within India.

2 Pitt's India Act of 1784
Commissioner for Affairs of India was established in London.

3 Charter Acts of 1793, 1813, 1833 1853
Confirmed by Parliamentary action the powers of the East India Company

4 The Government of India Act, 1858
Control of India was taken over by the Crown after the Sepoy Revolt of 1857

5 The Indian Councils Act of 1861
Enlarged the scope of the activities of the Governor General in India

6 The Indian Councils Act of 1893
Enlarged powers and made provisions for provincial legislatures

7 Morley Minto Reforms of 1909
Enlarged scope [illegible] epresentation

8 [illegible] 1919
[illegible] introduced into provincial government and partial self government

9 Statutory or Simon Commission made its report, 1930
Plan for provisional self government.

10 Round Table Conferences of Indian Parties in London 1933 34
Preliminary proposals for dominion status and other proposals

11 Government of India Act, 1935
Provided for an all Indian Federation with self government as goal.

12 Cripps Mission, 1942
An attempt to bring together the Indian parties in the war program, and reach an agreement on post war Indian Government

The divisions of the provinces are under officers known as commissioners and the 231 districts of British India are administered by executive officers known as collectors, magistrates, or deputy commissioners who have entire control over the district affairs The 730-odd municipalities have self government in local education [illegible]

[illegible] have 91,

TABLE 2 —*Approximate dates of major racial events in Indian history*

Old Stone Age	Entrance of Negritos and Australoids
New Stone Age	Entrance of Dravidians and Mundas
Bronze and Copper Ages	?
1800 B C (Iron Age)	Entrance of Indo Aryans
1000 B C	Division of four Varnas established
512 B C	Persians in Punjab
326 B C	Greeks in Punjab
250 B C	*Caste divisions established*
181 B C	*Greco Bactrians in western India*
100 B C	Saka invasions
A D 1	Parthians in India
A D 78	Kushans in India
A D 226	Persians in India
A D 500	White Huns in India
A D 650	Rise of the Rajput clans
A D 780	Rise of Gurjaras
A D 800–1200	Incursions of Arabs and Turks Coming of Parsees
A D 1200	Ahoms in Assam
A D 1526	Moguls in India
A D 1700	Portuguese, French Dutch and English *in India Gurkhas in Nepal*
A D 1739	Incursions of Pathans
A D 1758	Rise of Sikhs
A D 1770	Rise of Marathas

GOVERNMENT

The Government of India is in a state of transition at present because of the War and the gradual application of the provisions of the Government of India Act of 1935

The supreme executive is the Governor General who is appointed by the British Crown for a period of 5 years He is assisted by a Council, each member of which is responsible for a department of the administration He resides at Delhi, the capital, but from April to October maintains his *summer residence at Simla in the hills In England the Secretary* of State for India implements actions of Parliament relative to that country

The Indian Federal Legislature consists of two chambers, the Council of State and the House of Assembly The first or upper house has 58 members, of whom 32 are elected and 26 nominated, and has a life of 5 years The lower house has 141 members, of which 39 are nominated and 102 are elected, and has a life of 3 years Relations with the Indian states are controlled by the Crown Representative appointed by the King of England

Governors are appointed for Madras, Bombay, Bengal United Provinces

Punjab, Bihar, Central Provinces and Berar, Assam, Northwest Frontier Province, Orissa, and Sind Each of the provincial governors has a council of ministers chosen by the members of the provincial legislatures Some of the provinces have two legislative chambers, some one, generally with a life of 5 years The Chief Commissioner Provinces (Baluchistan, Delhi, Ajmere Merwara, Coorg, Andaman and Nicobar Islands, and Panth Pi-

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   Enlarged scope of central and provincial legislatures in India. Representation of Muslims provided for
8 Montague Chelmsford Reforms and the Government of India Act 1919
   Dyarchy introduced into provincial government and partial self government
9 Statutory or Simon Commission made its report, 1930
   Plan for provisional self government
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The divisions of the provinces are under officers known as commissioners and the 231 districts of British India are administered by executive officers known as collectors, magistrates, or deputy commissioners who have entire control over the district affairs The 720 odd ... have self ...

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106 and 65 councilors respectively The rural areas are controlled by district boards or councils in charge of roads schools markets and health The tahsil officials are appointed by the district officers

Allied to the administrative set up of India is the educational Education among the peoples of India was prior to the British rule controlled by the local Brahman pandits or gurus and the Muslim maulvis In 1835 English was made the medium of instruction for all schools above the primary level The present primary schools are under the local boards and municipalities and children attend from the ages of 5 to 12 Secondary and intermediate schools graduate students at about the age of 16 The Muslims were slower than the Hindus in taking advantage of the offering of European education Higher education has developed greatly during the last 50 years Not only have the Muslims and Hindus established their own universities at Aligarh and Benares but the various provinces and Indian states have established their own universities In addition there are schools for technical and professional instruction as well as for adults defectives criminals hill tribes laborers factory children and juvenile delinquents Private schools are maintained by individual castes and other groups In 1931 about 28 million persons—about 12 percent of the population—could read and write

POLITICAL AREAS OF TODAY

Some knowledge of the political divisions of present day India is necessary in order to understand the areas of caste and tribal divisions and the relations of nationality and language to locality grouping of the population

India is divided primarily into Indian states and British India The latter is divided in turn into three principal areas Bombay Bengal and Madras and into several other major and minor areas each with its own legislature courts governor and principal university The primary units are known as presidencies or provinces and these are in turn split into divisions then into districts subdivisions tahsils (talukas or talukdars) and finally into villages There are 231 districts each of which generally has 3 or 4 subdivisions Each subdivision has 3 or 4 tahsils and each tahsil from 70 to 100 villages There are approximately 500 000 villages in British India and this domain had a population of 295 810 000 in 1941 Many of these administrative divisions can be traced back to tax areas developed under the Mogul and preceding administrations

The Bombay Presidency stretches along the west coast of India from Gujarat to Kanara and has an area of 76 443 square miles Its population in 1941 was over 70 millions mainly Hindus Its chief languages are Marathi Gujarati and Kannada (or Kanarese) The principal town is

PLATE 10

Upper Burning Ghat Benares Cremation of the dead preferably on the banks of the Ganges is a sacred custom with the upper castes Temples, bathing ghats and burning ghats line the west bank of the Ganges for several miles so that the worshipers may face the east and greet the rising sun

Lower Benares bathers The Ganges is so holy that according to Hindus its contact purifies everything including polluted clothing and corpses At Benares the river is especially sacred and no traveler to India can afford to miss the strange vistas furnished by this city of Siva and his proteges the Brahmans (Photograph from Acme Newspictures Inc)



PLATE 11

Left Sumaru Temple at Ramnagar near Benares This is an example of a structure built in the north India style of architecture

Right A temple in the Mysore state This is a type of the southern style of Indian architecture (Photograph from Information Officer Agency General for India Washington, D C)

PLATE 13

Upper Shalimar Gardens Lahore This example of the work of the gardener s art sprang up during Mogul rule in India The gardener caste was originally devoted to the production of flowers for temple ceremonies (Photograph from Information Officer Agency General for India Washington D C)

Lower Village life in Bengal a scene near Calcutta This type of village landscape is typical of the wetter areas of eastern and southern India where rice is the mainstay of l fe

Bombay C ty There are outs de of Bombay C ty t(ree adm nistrat ve d(s ons (north, cen er south) under wl ch are 19 d tr ts In add t on there a e 131 mun c pal t es and 20 d str ct local boards togetl er w th the

TAB E 5—Pol (p e and g oup ng n Ind a

(In p nc al hese p rties rep esen e hn c and el gious commun e n Ind a he h n e numc f es a n he W e)

1 Akal Party
Po gress e S kh who f an nd pend n S kh s a e (Kl] an n h Pun ab
2 Cong es So l
Members of he Ind an Na onal Cong e s who wan a ngly so al Ind a
3 Commun
A sma l party w h a Commun st (3 d In na nal) p g am
4 F rwa d B oc
A g up p pa d use d er a n a h e e ndepend n e
5 H ndu Mah abh
Gr n n e H ndu pp sed I Mu m League
6 Ind n Mu l m League
Fa n ndepend n Pak an omposed f Mu l m a a
1 d n Na onal Cong ess
Th f g and m nflu n al p l al g oup and fa ng ndepend n
8 Kh k rs
A fa mov men am ong loca Mus m f he Pun b and Un d P o nces
9 K an Party
Represent h pea n n es and espou e a p g am a d ng w h
0 N n Libe F d a on
Ad es d m n n us
Rad D moc P
Oppose t G ndh m m nd upport h Un ed N on
R d Sh a
R p esen e he Pa h n n e ests
5 Un ouchab es
Pr po se m we es ct on on h m e e

In add n hese h e m gh be m n ned h H ndu an Republ can A my he N n B hman P h o M d a he J m a u U ma (Mu m Mullah) and he K k Pr Mu m Pea an Party of Beng l

Mun pal Co po at on of Bombay Abou 64 percent of the populat on depends on ag cul u e but the co on text le trade s very mportant

Bengal has an a ea of 7 521 squa e m les w th a populat on of 60 m ll ons Calcutta s the largest c ty and capital Musl ms form 54 percent of the pop la on and H ndus 44 pe cent Bengal s the mother tongue of 93 pe ent of the people There are five d s ons sect oned nto 27

districts (outside of Calcutta). There are 118 municipalities and the Calcutta Corporation For local self government there are 26 district boards 58 local boards, and 5,158 smaller units called union boards The primary industries are jute production, cotton milling, and coal mining

Madras Presidency has an area of 142,277 square miles with a population of over 49 millions The principal languages are Tamil, Telugu, Kannada, and Malayalam Hinduism is the dominant religion of 88 percent of the population There are 25 districts, each under a magistrate or collector and a board There are 82 municipal councils Madras, the largest city, has a corporative government Although cotton milling is important, agriculture is the major industry, engaging about 71 percent of the population The Laccadive Islands are attached to the Madras Presidency

The United Provinces of Agra and Oudh have an area of 106,247 square miles and a population of 55,020,617 Cawnpore is the largest city There are 10 administrative divisions and 48 districts, 85 municipalities, and 48 district boards Muslims form 15 percent of the population and the rest are Hindus The speech is Hindi or Hindustani About 87 percent of the population is rural, and 76 percent are employed in agriculture

Punjab has an area of 99,089 square miles and a population of 28 million Of the population 57 percent are Muslim, 26 percent are Hindu, and 32 percent Sikh[7] The capital is Lahore There are two major languages, Punjabi in the east and Lahnda in the west There are 29 districts grouped under 5 commissioners There are 123 municipalities Agriculture engages 65 percent of the population but there are many factories

Ceylon is a British Crown Colony separate from India proper It has its own Governor and State Council and is divided into 9 provinces, each presided over by a government agent There are also 3 municipalities, 27 urban councils, and 1 local sanitary board The Maldive Islands constitute a dependency of Ceylon

Assam has an area of 55,043 square miles with a population of 10,204,733 Shillong is the capital There are 19 local boards, 18 municipalities, and 10 town councils The population speaks Assamese and is mainly Hinduist in religion Agriculture engaged 89 percent of the population, with tea cultivation and manufacturing a principal industry

Bihar has an area of 69,745 square miles and a population of 36,340,151 The capital is Patna and Hindus form a majority of the population There are 4 divisions covering 16 districts The speech is Bihari and Maithili

Central Provinces and Berar have an area of 98,533 square miles and

[7] Notice that the Sikh group overlaps with the Hindu

a population of 16 822,584 The chief town is Nagpur, the capital The Hindus constitute the vast majority of the population, and peoples of aboriginal religions most of the rest. The principal languages are Marathi, Hindi, Telugu, and Gond The area is divided into 4 main divisions, 19 districts, and 82 municipalities The raising of cotton, rice, and wheat are primary industries

The Northwest Frontier Province has an area of 39,270 square miles and a population of 3,038,067 About 91 percent are Muslims Peshawar is the capital and Pushtu the chief language There are 6 districts

Orissa has an area of 32,198 square miles and a population of 8,728,544 Hindus constitute a majority, and there are a number of primitive groups The area is divided into 6 districts Orissa is definitely a linguistic unit, with Oriya the dominant language, and several aboriginal tongues Rice cultivation engages 80 percent of the population

Sind has an area of 48,136 square miles and a population of 4,535,000 Hindus make up about one third of the population and Muslims two-thirds *The language is Sindhi The capital is Karachi The area is divided into 7 districts*

The Indian states are largely governed by their rulers with or without ministers and councils They have their own educational systems A few of the more important require mention here

Baroda, located in northern Bombay, has an area of 78,164 square miles and a population of 2,443,000, mostly Hindus Baroda City is the capital and the speech is Gujarati

Hyderabad located in the Deccan, has an area of 82,698 square miles and a population of 16 394,313 Most of the people are Hindus, but the dynasty is Muslim The speech is Telugu The capital is Hyderabad City, and there are 17 districts

Kashmir has an area of 87,471 square miles and a population of 4,021 616 The bulk of the population is Muslim, but the ruling race is Hindu There are a number of hill tribes and highland groups in this area Kashmiri is the dominant speech, but several other tongues are spoken widely

Mysore located in the southern Deccan, has an area of 29,326 square miles and a population of 7,328,896 who are mostly Hindus. The speech is Kannada or Kanarese

Nepal, along the Tibetan border, is an independent kingdom with a population estimated at 5,600,000 and an area of 54,000 square miles The religions are principally Hinduism and Buddhism and the speech Eastern Pahari, an Aryan mountain tongue, together with Newari and other Tibetan dialects

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Sikkim east of Nepal, has in area of 2 818 square miles and a population of 121,520 The people are primarily Tibetans and Nepalese but mainly Hindu in religion

Bhutan, still farther east, has an area of 8,000 square miles and an estimated population of 300 000 Lamaistic Buddhism is the religion of the Tibetan inhabitants

In addition to the British areas and the Indian states and independent kingdoms there are some small fragments of land owned by Portugal and France

Portuguese India includes Goa (with three islands off the Malabar Coast) and Daman and its additional tracts in Kathiawar and Diu with adjacent tracts on the coast of Gujarat The total area of Portuguese India is 1,537 square miles, and the population in 1936 was 601 000 *The Portuguese possessions are administered as an ecclesiastical and* political unit with headquarters at Goa In Goa the native population speaks Portuguese and Konkani, the latter a dialect of Marathi The population is partly Roman Catholic and partly Hindu

French India includes Pondicherry and Karikal on the Tamil coastland Yanaon on the coast of the Northern Circars Chandernagore in the Ganges Delta, and Mahe on the Malabar Coast The total area covers 200 square miles and the total population in 1941 was 323 295 The administration of French India is centralized in Pondicherry French India rallied to the Free French or Fighting French movement after the defeat of France in June 1940

LANGUAGES

The Grierson linguistic survey of India found approximately 179 languages subdivided into 544 dialects in the entire country The greatest number of languages is found in the Tibeto Burman speech area of the Himalayan hill tracts, where owing to the broken nature of the country each tribe is separated linguistically by dialects from its neighbors

The four chief language families to be found in India are (1) the Munda Kol (2) the Tibeto Chinese (3) the Dravidian and (4) the Aryan

The Munda Kol linguistic stock is represented by the languages of the central plateaus spoken by over 3 973 000 persons Their major location is in the northeast Central Provinces southern Bihar northern Orissa Northern Circars, and western Bengal There are also outliers in the upper Himalayan foothills and the United Provinces The speakers are mostly hill tribes and the languages play no part in the formation of the more important social units of India

The Tibeto-Chinese linguistic stock is represented by the Tibeto Burman speech of the Himalaya hill area and by its small groups on the Assamese borders Except in Nepal none of the languages has received important cultivation in India either as a literary medium or as a means of distinguishing major social units The total number of speakers is around a million or two which is very small proportionate to the other speech groups of India

The Dravidian languages are spoken in the peninsular area primarily Two of them survive in the north in Chota Nagpur and the Sonthal Parganas where they are found adjoining Munda dialects One isolated Dravidian language is Brahui found in the highlands of Baluchistan There are two major groups in the Dravidian area, the Andhra group and the Tamil group

Tamil is spoken in the south of India and the north of Ceylon by over 20 millions It extends as far as Mysore on the west coast and Madras on the east coast and has been carried to Burma and Malaya by emigrant coolies It is the oldest richest and the most highly organized of Dravidian languages It possesses an extensive literature written in a literary dialect called Shen or perfect in contradistinction to the colloquial speech called Kodum or rude It has an alphabet of its own the Vatteluttu, or round writing and another derived from Brahmi

Malayalam is a tongue which branched from Tamil in the ninth century A D It is the speech of the Malabar Coast and there is one dialect called Yerava which is spoken in Coorg Malayalam has borrowed its vocabulary to a considerable extent from Sanskrit and employs an alphabet of the Grantha character much used in southern India for writing Sanskrit Its speakers number 9 millions

Kannada or Kanarese is the language of Mysore and the adjoining areas Its ancient literature is written in a character derived from the Brahmi alphabet of Asoka A still older form the Hala kannada is derived from the Devanagari like the Telugu written character In the Nilgiri hills two dialects are spoken Badaga and Kurumba Kodagu another dialect is spoken in Coorg and links Kannada with Tulu another Dravidian language of South Kanara Kanarese speakers number 11 millions

Telugu is the only important Andhra language now surviving It is spoken on the eastern coast from Madras to near the southern border of Orissa Its extensive literature is written in a character of its own adapted from the Devanagari This character like the writing of Orissa is notable for its loops and curves which originate in the difficulty of making straight lines with a stylus on a palm leaf without splitting the leaf Telugu speakers number over 26 millions

Sikkim, east of Nepal, has an area of 2,818 square miles and a population of 121,520 The people are primarily Tibetans and Nepalese but mainly Hindu in religion

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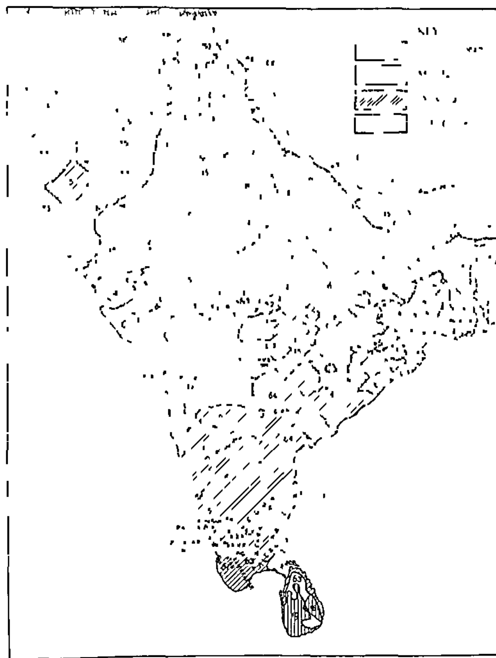


Fig 3—Linguistic map of India Based on Grierson's Linguistic Survey of India prepared by Dr Fr Weller (For explanation, see opposite page)

LANGUAGE STOCKS OF INDIA

I INDO EUROPEAN SPEECH

a Indoaryan speech

1 Assamese
2 Bengali
3 Bhili
4 Bihari
5 Gujarati
6 Eastern Hindi
7 Western Hindi
8 Hindustani
9 Kachi or Cutchi
10 Kului
11 Lahnda
12 Maithili
13 Marathi
14 Oriya
15 Pahari
16 Punjabi
17 Rajasthani
18 Sindhi
19 Sinhalese

b Pisaca speech

20 Ashkun
21 Astori
22 Bashgali
23 Brokpa
24 Chilasi
25 Gilgiti
26 Kashmiri
27 Khowari
28 Kohistani
29 Presun (Kafir)
30 Shina
31 Wai Ala

c Iranian speech

32 Afghan
33 Baluchi
34 Puktu
35 Pushtu
36 Persian

d Pamir speech

37 Galcha
38 Sarikoli
39 Wakhi

II MUNDA SPEECH

40 Birhor
41 Bhumij
42 Ho
43 Kharvari
44 Korwa
45 Male
46 Mundari
47 Santali
48 Juang
49 Kharia
50 Korku
51 Savara

III DRAVIDIAN SPEECH

a. Gond

52 Gondi
53 Kolami

b Other

54 Badaga
55 Brahui
56 Kannada or Kanarese
57 Kodagu
58 Kota
59 Kurukh or Oraon
60 Kui or Khond
61 Malayalam
62 Malto (Paharia, etc)
63 Tamil
64 Telugu
65 Toda
66 Tulu

IV INDO-CHINESE SPEECH

a Mon Khmer

67 Khasi

b Tibeto Burman

68 Balti
69 Bhotiya (Tibetan)
70 Kenawari
71 Ladakhi
72 Lahuli
73 Lepcha
74 Lhoko
75 Limbu
76 Newari
77 Spiti

c Bodo

78 Garo
79 Mech

V NONCLASSIFIED SPEECH

80 Khajuna or Burushaski
81 Vedda (of Ceylon)

Gond is the Dravidian language spoken in the hill country of Central India and is intermediate between the Tamil and Andhra groups It possesses many dialects but is unwritten and has no literature

The Aryan or Indo European group of tongues are developed on a broad scale in India The hill tribes on the northwest frontier speak varieties of the Iranian or Dardic branches of the Aryan tongues There are a variety of Aryan gypsy argots of incompletely classified character widespread in India The total number of persons speaking various branches of the Aryan family in India is around 257 million The more important of the Aryan languages are Hindi Bengali Assamese Oriya Marathi Gujarati Punjabi Lahnda Sindhi Kashmiri and Sinhalese

Hindi is spoken in the United Provinces Central Provinces and Rajputana It is written in both Persian and Nagari characters When employed with many Persian words it is spoken of as Urdu when without as Hindustani Its cultivation as a literary language began in the sixteenth century and its total speakers now number over 121 millions To the east is the kindred tongue Bihari spoken in Bihar and the eastern parts of the United Provinces whose speakers number 37 millions Bihari is written in the Kaithi character and has a literature of poetry and dramatic works Eastern Hindi is the term used for the group of dialects between Bihari and western Hindi Beyond western Hindi to the west are the kindred groups of dialects termed Rajasthani in Rajputana

Bengali is the tongue spoken in the Gangetic Delta and the areas immediately north and east by 53 millions In no other speech is the literary tongue so widely separated from that of ordinary conversation There are at least seven recognized dialects and the written character is a derivative of the Nagari form Bengali is one of the most cultivated of languages and its literature reaches back at least to the fifteenth century

Assamese is spoken in the Assam Valley where its speakers number about 2 millions It possesses a national literature extending back over 600 years and is characterized by a predominance of historical and poetical works The written character employed is nearly the same as that of Bengali

Oriya is the language of Orissa and is spoken by over 11 million persons It has an awkward and cumbrous written character derived from Nagari As in Telugu the use of palm leaves by scribes has given rise to a prominent use of curves and flourishes It has a fairly large literature primarily of religious poetry in which Krishna figures as the outstanding hero

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[8] In addition something over 2 percent of the male population is literate in English As the official language English has been understood and used by the educated classes for a number of decades

Marathi with its various dialects extends almost across the Peninsula of India and is spoken by over 21 million people In the Bombay Presidency it covers the north of the Deccan plateau and a strip of country between the Ghats and the Arabian Sea extending to about a hundred miles south of Portuguese Goa It is also the speech of most of Berar and a good part of Hyderabad It stretches across the south of the Central Provinces and occupies part of Bastar There are four main dialects and it is usually written and printed in the Nagari character Marathi possesses a copious literature of high development

Gujarati the language of Gujarat and the neighboring state of Baroda is spoken by over 10 millions The written character is Nagari but another script known as Kaithi is employed in common with Bihari Gujarati extends south along the coast of the Arabian Sea to about Daman There is a differentiation between the literary and the colloquial speech and the literature goes back to the fifteenth century A D

Punjabi the speech of the eastern half of the Punjab and southern Jammu is the common medium of over 13 millions It has two dialects The proper written character is Landa a clipped form also used for the Lahnda language in the western Punjab It has a small literature consisting mainly of ballads and folk epics

Lahnda is the language of the western half of the Punjab There is no distinct boundary between it and Punjabi which latter merges into it at approximately 74° E longitude Lahnda is spoken by about 7 millions in about 22 dialects Beyond ballads and other folk songs the language has no literature the Persian character is employed in writing it

Sindhi is the language of Sind stretching from latitude 29° N down to the Arabian Sea It is spoken by 3¼ million people and has six recognized dialects It has received very little literary cultivation The Persian alphabet with several additional letters for special sounds in the language is in general use Kachi the language of Kach is related to Sindhi

Kashmiri spoken by about 1 106 000 persons in the valley of Kashmir and in contiguous valleys to the south and east, is a mixed form of speech It is basically a Dard language closely akin to Shina but it has been influenced by Sanskrit in which language most of its literature is written Two alphabets are employed—a modification of the Persian used by the Muslims and the ancient Sarada script of Nagari origin which is used by the Hindus

Sinhalese is a mixed tongue spoken in Ceylon by about 66 percent of the population It is in use primarily in the central and southern areas whereas Tamil is spoken in the north Sinhalese is closely related to Pali in which language most of its literature was originally written

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Parsees, and 22,480 Jews), except for some 25 million adherents of primitive or tribal religions

The beliefs of orthodox Hinduism may be briefly characterized as follows There is a supreme god (Parameshwar) who is unknowable, absolute, remote, divorced from personality and ethics, indifferent to man and inaccessible to him. There are more immediate manifestations of this one god however, who are available to suppliants and may be worshiped These are Siva, Vishnu, or Brahma, or their various incarnations, and various other gods resident in trees, animals, images, and persons, according to the particular mata or doctrine one follows In addition much of human life is affected by the wills or potencies of spirits resident in nature and acting as the causes of disease, success, and fruitfulness These spirits must be propitiated by sacrifice and worship The cow is to be held sacred—never killed, and its products are held to purify from uncleanness Charms, amulets, and the stars have magical potency

On a broad basis the sacred scriptures are divisible into the Sruti or Revelations (Vedas and Upanishads) and the Smriti or Traditions (Puranas, Laws of Manu, and the Bhagavadgita) Merely listening to the scriptures is meritorious, but low castes should be barred from the privilege

Moksha or salvation is achieved by any one of three paths or Margas, the path of knowledge or contemplation (*Jnana Marga*), the path of action (Karma Marga), and the path of devotion (Bhakti Marga) Each sect develops a sampradaya, pantha, or tradition, which combines mata and marga (doctrine and practice) Beside the goal of *moksha or salvation* a man's life may also be oriented toward dharma, or ethical rectitude, artha, or wealth, and kama, or satisfaction of the senses In order to achieve dharma, an ashram, or retreat from the world, is regarded as necessary

The material world is regarded as entirely illusory (maya), modern machinery is thought useless for soul advancement, and asceticism is held desirable

The world is thought to be growing worse and to be now in the fourth and last stage of increasing pain and sorrow for human earthly existence The older ways are best for man to follow, and on the other hand fate determines the condition of each one's life Each man is born into one of the four varnas and into a caste which mirrors the spiritual development of his soul at birth This evaluation cannot be [illegible]

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Sinhalese was imported apparently from western India where its nearest living relative appears to be Marathi Mahl is a dialect of Sinhalese spoken in the Maldive Islands and Minicoy

Along the foothills of the Himalaya the Aryan Pahari dialects are spoken from the borders of Kashmir to Sikkim but the principal language of Nepal is Newari, a form of Tibetan speech

RELIGIONS AND SECTS

In considering the religious life of India, it is well to recall once more the dynamic aspects of the Indian environment, as well as the cultural history of the people The monsoon, that alternating rhythm of extreme violence in wind and rain, is a more marked seasonal change than occurs in the temperate climates farther north As the atmosphere bakes in the late spring and the fiery sunlight glows and blazes from a relentlessly clear sky, the grass withers and man and beast alike feel a tension which cannot find relief Eventually, during June, heavy clouds appear in the southwest and, after advancing and retreating in several false attempts pour down their torrents upon the thirsty earth, frequently with the result of a disastrous flood Immediately there occurs a wild and luxuriant growth of vegetable and animal life although human social activities are much curtailed by the cloudbursts Under this display of the mighty elemental forces of nature man becomes indeed puny too small to cope with his environment and his apprehension of the eternal round of the heavens reduces his own existence to a transient play of shadows and of illusion emptied of substance and value The ideal man in this world view is one who gives up all material possessions and mortifying the flesh, pursues a course of spiritual edification in poverty and solitude

The early Vedic religion seems to have been a pastoral inspired sky cult with rituals of fire making and hearth tending predominant Later a state cult grew up indelibly linked with Brahmans and the caste system and also with the worship of Vishnu or Siva and their various incarnations Buddhism and Jainism arose as reactions against the extreme formalism of the orthodox Brahmans and for a period threatened totally to obscure it By a process of peaceful penetration the Sivaite Brahmans finally incorporated most of the Buddhist elements and eliminated Buddhism as a rival in India proper Jainism survived among the merchant castes of Rajputana and Bombay Muslim religion was introduced on a broad scale in A D 1200

The major beliefs of today are Hinduism professed by upward of 255 million, and Mohammedanism, professed by over 91 millions All other groups are minor (such as the some 6 million Christians 115 000

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with or without a dot or circle between them They also mark on their bodies the emblems of Vishnu such as the discus the conch the mace and the lotus There are also other signs employed with colors of red and yellow or black made from sandalwood paste or from charcoal taken from a fire in which incense has been burned before an image or of clay brought from a sacred place Subdivisions have separate marks as for example the followers of Ramanuja who make a simple white line between the eyes curved like the letter Y or U and a central red mark Marks incidentally are also used by castes as well as by sects

The religious or sectarian like castes numbered 2 755 900 members in 1901 Most of the great orders originated in south India and as part of the reaction against Buddhism Some originated with Sankaracharya the Saiva reformer and many more from Ramanuja On reaching upper India the constitution and practice was altered by Ramananda and Chaitanya, who mitigated the austerities and exclusiveness of these groups. From their original limitation to Brahman and Rajput recruits they were opened to members of lower castes and split into celibate or ascetic sections of clergy on the one hand and domestic or householder lay members on the other Both exclusive and catholic branches developed The exclus ve

[illegible]

... upper India there are many monasteries which supply the itinerant teachers of the sects. The mahants or abbots may take up moneylending on the strength of their endowments and charges

The distribution of religions in India is of considerable ethnic interest The adherents of Hinduism proper predominate in the center and south of the country making up no less than 89 percent of the population in Madras Sivaite sects preponderate in the Tamil area, in Kashmir Nepal and in Bombay while Vaishnavas are centered in Telingana Gujarat Orissa and in parts of Bengal in Assam and the Gangetic provinces Saktas are mainly located in Bengal and Sivaite Brahmans in the Deccan The Lingayat group is mainly centered in Mysore and adjoining areas Sikhs are localized in the eastern Punjab and Jains in Ajmer Merwara and its environs as well as in parts of Bombay Tribal religions are found primarily in Bihar Orissa Central Provinces Assam, and to a less degree in Bengal Madras Rajputana Central India Hyderabad and Kashmir Christians are most numerous in Goa Cochin Travancore Chota Nagpur the Khasia and Jaintia Hills and in seaports Sivaites Vaishnavas and to a lesser extent Saktas are found throughout the Gangetic valley Muslims preponderate in Sind western Punjab Kashmir and eastern Bengal Buddhists are found along the submontane tracts of the Himalayas espe

in soul, mind, and body, and their chief glory is in bearing sons The Brahman is a divine being who should be served and never molested Morality and the abiding by caste custom are synonymous Each soul is reborn in a higher or a lower estate for countless incarnations and its ultimate salvation or release lies in nirvana or absorption by the universal World Soul All events in one s life are predetermined by prior meritorious or evil actions in former existence (karma) Non killing is a most excellent duty, for to take life of either man or animal is sinful Meat eating is condemned because it involves the taking of life Manual labor is considered degrading and should be reserved for those who by their demerits have been reborn into a lower caste

The operation of many of these principles can be seen in the career of Mahatma Gandhi During his campaign for swaraj he applied the principle of satyagraha or nonresistance to police action in regard to strikes and also promulgated a policy of ahimsa or nonviolence in carrying out his program

The principal festivals of the Hindus are dedicated to the worship and honoring of Siva Krishna, Rama, Durga, and Ganesha To determine the dates of the festivals two calendrical systems are widely used (1) the Saka Era which dates from A D 78 and commences its year in March and (2) the Vikrama Samvat which dates from 57 B C and commences its year in September

Among the Hindu adherents, Siva is frequently represented by a phallic symbol, such as the male organs or lingam, his wives by the female organs or yoni, while Vishnu is always represented by an image The major items of sacrifice are grain fruits, flowers, or milk although followers of Kali (wife of Siva) sacrifice goats or other animals Worship of Gurus or religious teachers is frequent, as is also the use of a mantra or watchword to which supernatural power is attributed Sectarian groups are roughly divided into Vaishnavites, worshiping Vishnu Sivaites, worshipers of Siva, and Saktas, worshipers of Siva s wife, Kali

The use of sectarial marks or tilaks on the forehead or other exposed area to distinguish groups is frequent In the Central Provinces the Sivaite mark consists of a mere horizontal line with or without a dot below or above the line or on the middle line, and with or without an oval or half oval, a triangle, a cone, or any other pointed or arched figure having its apex upward The figure of a crescent moon or of a trident is also used Marks are made by hand or by metallic stamps with ashes collected from the sacrificial fire or from burned cowdung sandalwood paste or turmeric steeped in a solution of lime juice and saltpeter

Vaishnavites usually make two perpendicular lines on their foreheads

with or without a dot or circle between them They also mark on their bodies the emblems of Vishnu such as the discus, the conch, the mace, and the lotus There are also other signs employed with colors of red and yellow or black made from sandalwood paste, or from charcoal taken from a fire in which incense has been burned before an image, or of clay brought from a sacred place Subdivisions have separate marks as, for example, the followers of Ramanuja, who make a simple white line between the eyes curved like the letter Y or U and a central red mark Marks, incidentally, are also used by castes as well as by sects

The religious or sectarian like castes numbered 2,755,900 members in 1901 Most of the great orders originated in south India and as part of the reaction against Buddhism Some originated with Sankaracharya the Saiva reformer and many more from Ramanuja On reaching upper India the constitution and practice was altered by Ramananda and Chaitanya, who mitigated the austerities and exclusiveness of these groups from their original limitation to Brahman and Rajput recruits, they were opened to members of lower castes and split into celibate or ascetic sections of clergy on the one hand, and domestic or householder lay members on the other Both exclusive and catholic branches developed The exclusive

... upper India there are many monasteries which supply the itinerant teachers of the sects The mahants or abbots may take up moneylending on the strength of their endowments and charges

The distribution of religions in India is of considerable ethnic interest The adherents of Hinduism proper predominate in the center and south of the country making up no less than 89 percent of the population in Madras Sivaite ...
and in Bomba ...
Orissa, and in ... Assam, and the Gangetic provinces Saktas are mainly located in Bengal and Sivaite Brahmans in the Deccan The Lingayat group is mainly centered in Mysore and adjoining areas Sikhs are localized in the eastern Punjab and Jains in Ajmer Merwara and its environs, as well as in parts of Bombay Tribal religions are found primarily in Bihar, Orissa Central Provinces, Assam, and, to a less degree, in Bengal, Madras Rajputana, Central India, Hyderabad, and Kashmir Christians are most numerous in Goa, Cochin, Travancore, Chota Nagpur, the Khasia and Jaintia Hills and in seaports Sivaites, Vaishnavas, and to a lesser extent Saktas, are found throughout the Gangetic valley Muslims preponderate in Sind, western Punjab, Kashmir, and eastern Bengal Buddhists are found along the submontane tracts of the Himalayas espe

in soul, mind, and body, and their chief glory is in bearing sons The Brahman is a divine being who should be served and never molested Morality and the abiding by caste custom are synonymous Each soul is reborn in a higher or a lower estate for countless incarnations and its ultimate salvation or release lies in nirvana or absorption by the universal World Soul All events in one s life are predetermined by prior merito rious or evil actions in former existence (karma) Non killing is a most excellent duty, for to take life of either man or animal is sinful Meat eating is condemned because it involves the taking of life Manual labor is considered degrading and should be reserved for those who by their demerits have been reborn into a lower caste

The operation of *many of these principles can be seen in the career* of Mahatma Gandhi During his campaign for swaraj he applied the prin ciple of satyagraha or nonresistance to police action in regard to strikes and also promulgated a policy of ahimsa or nonviolence *in carrying* out his program

The principal festivals of the Hindus are dedicated to the worship and honoring of Siva Krishna Rama, Durga, and Ganesha To determine the dates of the festivals two calendrical systems are widely used (1) the Saka Era which dates from A D 78 and commences its year in March and (2) the Vikrama Samvat which dates from 57 B C and commences its year in September

Among the Hindu adherents, Siva is frequently represented by a phallic symbol, such as the male organs or lingam, his wives by the female organs or yoni, while Vishnu is always represented by an image The major items of sacrifice are grain fruits, flowers, or milk although followers of Kali (wife of Siva) sacrifice goats or other animals Worship of Gurus or religious teachers is frequent as is also the use of a mantra or watchword to which supernatural power is attributed Sectarian groups are roughly divided into Vaishnavites worshiping Vishnu Sivaites worshipers of Siva, and Saktas, worshipers of Siva s wife, Kali

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In upper India there are many monasteries which supply the itinerant teachers of the sects The mahants or abbots may take up moneylending on the strength of their endowments and charges

The distribution of religions in India is of considerable ethnic interest The adherents of Hinduism proper predominate in the center and south of the country, making up no less than 89 percent of the population in Madras Sivaite sects preponderate in the Tamil area, in Kashmir, Nepal, and in Bombay, while Vaishnavas are centered in Telingana, Gujarat, Orissa and in parts of Bengal, in Assam, and the Gangetic provinces Saktas are mainly located in Bengal and Sivaite Brahmans in the Deccan The Lingayat group is mainly centered in Mysore and adjoining areas Sikhs are localized in the eastern Punjab and Jains in Ajmer Merwara and its environs as well as in parts of Bombay Tribal religions are found primarily in Bihar, Orissa, Central Provinces, Assam, and, to a less degree, in Bengal, Madras, Rajputana Central India, Hyderabad, and Kashmir Christians are most numerous in Goa, Cochin, Travancore, Chota Nagpur, the Khasia and Jaintia Hills and in seaports. Sivaites, Vaishnavas, and to a lesser extent Saktas, are found throughout the Gangetic valley Muslims preponderate in Sind western Punjab, Kashmir, and eastern Bengal Buddhists are found along the submontane tracts of the Himalayas, espe

cially in Nepal, Kashmir, and the Assamese borderlands, as well as in central and southern Ceylon

The census has never been very satisfactory in its gathering of data on Hindu sects Whereas comparatively the most complete data were obtained on castes in the census of 1901, only a few of the provinces give extensive sectarian data for that year, and the same is true for the next most complete survey made in 1911 In the latter year a survey of Hindu sects in the Punjab indicated the following types of grouping Religious orders of more or less strict ascetics, such as Bairagi, Fakir, and Yogi, saint worshipers, such as Kabirpanthi, Panj piria, and Rai Dasia, orthodox Hindus of the Sanatan Dharma, who were the most numerous, sects worshiping Muslim saints, such as Sarwaria, sects of low castes, such as the Lalbegi and Balmiki, reformist sects, such as the Arya Samaj and Nanak Panthi, and miscellaneous groups

The census of 1901 found two great sectarian groups in Bengal, namely, the Sakta who were located in the east, north, and west of Bengal and who were strongest among Kochs, Mechs, Tiparas, and Baidyas Their worship was primarily of Kali, Durga, Parvati, and others of Siva s wives, and their sacred texts the Tantras They were formerly reputed to be divided into right and left hand groups The latter indulged in immoral practices and worshiped flesh, wine, women, fish, and finger signs

The second group in Bengal were the Vaishnavas, located in the central parts of the province and strongest among the Kaibarttas, Chandals, Rajbansis, Subarnabaniks, and Baidyas They were organized as part of a revolt against Saktism and under the impetus of Chaitanya s reforming zeal One offspring of the Vaishnava sects was the Kartabhaja group, who attempt to reconcile Islam and Hinduism In addition to these major groups Kabirpanthis and Nanakshahis were numerous in Bengal, and there were also Seo Narayaranis and Panchpiriya These latter groups with their emphasis on the reconciliation of Islam and Hinduism were strong in Bihar also

In Assam the Vaishnavas constituted about two thirds of the Hindu population with Saktists about 15 percent and Sivaites less than 2 percent in 1901

The census of 1891 in the Northwest Provinces and Oudh indicated an exceedingly prolific development of sectarian groups A few sectarians followed the purer Vedic beliefs, such as the Smartas who were followers of Sankaracharya, and the worshipers of Saura (the sun god) Agni (fire), and planet worshipers The followers of various sects under Puranic Vaishnavism numbered over 7 millions and constituted 22 percent of the population Among them could be found devotees of Rama Krishna

Hanuman, Lakshmi, and various other deities regarded as incarnations of Vishnu The followers of Sivaistic beliefs numbered 8 millions, or 21 percent of the population, and included devotees of Ganesa, Parvati, Bhairon, and Nandi The adherents of Saktism numbered 10 millions, or over 25 percent of the population, and included worshipers of disease deities, such as smallpox (Sitala), cholera, and other serpent gods, ghosts, and spirits There were, in addition, sects devoted to the worship of Muslim saints, ancestral or caste gods, such as Chitragupta of the Kayasths, and Visvakarma of the artisans, low-caste gods, village, forest, and local gods, river gods, holy places, deified devotees, and miscellaneous Puranic gods The animistic or tribal cults appear to have numbered about 25 percent of the population, whereas various unspecified nonsectarian and monotheistic groups numbered 5½ millions, or 14 percent

In Bombay the Sivaites included in 1901 over a hundred sects or over 3 million persons of which the Pashupat and Sankarachari were most numerous The Vaishnavas included about half a million persons divided into numerous sects of which the followers of Ramanuja, Ramananda, Vallabhachari, Madhavachari and Visvashnan were most numerous There were next about 800 000 Lingayats, and these were followed by the Saktas All the remaining sects numbered at most a few thousand followers each and were numerically unimportant groups, as for example the followers of Kabir and Parinam In the Kathiawar Peninsula the Vaishnava sects preponderated in contrast with Bombay proper

In Madras no extensive classification of sects seems to have been attempted In the Central Provinces the outstanding groups were Kabirpanthis, Nanakpanthis, and Satnamis

In Hyderabad, according to the census of 1911, the major sects were Lingayats, Manbhavs, and followers of Sankaracharya (Advaitists), Ramanuja (Visishtadwaitists), and Madhavacharya (Dwaitists) In Travancore the census of 1901 revealed six major sects, with Saivas most prominent, followed by Vaishnavas, Smartas, Madhavists Saktists, and Advaitists The sectarian returns from most of south India (Cochin, Travancore etc) have grown feebler, indicating a waning interest in the subject

In Central India the most prominent sects in 1901 were, in the order of numbers Vaishnavas, Smartas, Saktas, Sivaites Sri Vaishnavas, and Kabirpanthis In the Baroda returns of religion, the sects are classified as (1) movements of comprehensive reform, such as Arya Samaj and Brahmo Samaj (2) movements checked by defense of orthodoxy, such as Kabir panths (3) Guru worshiping cults such as Ramade Pir and Kuber Panth, (4) orthodox sectaries on Vedic and Puranic Hinduism, which includes

Sivaites or Smartas, Saktas, Vaishnavas, such as followers of Ramananda, Vallabhachari, Ramanuja, and Swaminarayan, (5) sects on the border line of Hinduism and Islam, such as the Pirana Panth, (6) sects tending toward tribal religions, such as the Devi bhakta, and degraded Vaishnavas (Hari Bava, Tulsi Upasak, etc), and (7) Hindu unspecified and mis cellaneous

Although a number of the sectarian movements have been opposed to caste (at first, at least, as in Jainism, Lingayatism, etc) the adoption of caste practices and theology *eventually seems to have taken place* in most instances The Jains, for example, have divided their gods by caste and now have sweeper gods," as well as Brahman deities Similarly the Sinhalese Buddhists have divided their heavens into compartments, each ruled by the god of a particular rank in the social hierarchy of castes

The Jains date their religion from Mahavira, who was Buddha s con temporary around 2,500 years ago (599 to 527 B C) The cult is differ entiated from Hinduism by an absence of Brahman priests and by its emphasis upon the 24 Tirthankaras or Kshatriya saints who are worshiped as gods Many schisms have been recorded and three major sects divide the allegiance of the community today One group believes in absolute nudity as far as practical circumstances will allow The Jains as a whole are distinguished by their unusual regard for animal life and its preser vation and for the severity of their monastic discipline imposed upon the clergy

Caste and sect often overlap in a confusing manner The converted Hindu Catholics of Goa are divided into Brahmans, Charadas (Chatris), Sudras, Renders (palm tree tappers) Gavdas (saltmakers), and other castes, intermarriage between which is said to be rare The same situa tion exists among the 4 million Sikhs who, as a religious group, are divided into 12 major caste or sect groups and many minor ones Simi *larly, the Lingayats are divided into three major castes and innumerable* subcastes, and intermarriage even among the latter is becoming rare The Cochin Jews, although numbering only 1,248 in 1911, were divided into white, brown and black castes

The Christian group, small as it is relative to the total Hindu popula tion, is much subdivided Anglicans numbered about half a million in 1921, with one fifth of their members in Madras Baptists were 111,179, chiefly in Madras, Congregationalists were 123 016 chiefly in Travan core, Lutherans were 240,316, *primarily in Madras, Methodists were* 208,135, mainly in the United Provinces, Presbyterians were 254,838 and mostly in the Punjab, while Roman Catholics were 1 823 079, of which most were in Madras and Travancore, Bombay, and Bihar Orissa

PLATE 14

Upper Snake charmers at Delh The wander ng gypsy castes who pract ce snake charm ng are found all over India This is a scene which m ght be dupl cated anywhere n that countr A gourd flute is the typ cal instrument employed

Lower A member of the barber caste Not much cap tal is requ red to set up a sh p on the roads de or s dewalk The barber is the goss p of the v llages and perforce often acqu res a h gh status because of his ns de knowledge Brahman cal worsh p requ res shaving as a necessary feature of ts r es

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PLATE 14

Upper Snake charmers at Delhi The wandering gypsy castes who practice snake charming are found all over India This is a scene which might be duplicated anywhere in that country A gourd flute is the typical instrument employed

Lower A member of the barber caste Not much capital is required to set up a shop on the roadside or sidewalk The barber is the gossip of the villages and perforce often acquires a high status because of his inside knowledge Brahmanical worship requires shaving as a necessary feature of its rites

PLATE 15

Left A typical Rajput peasant The Rajput castes are *mainly located in the* north and west and have furnished many of the feudal chieftains and dynasties of Rajputana and central India

Right Dogra or Hill Brahman from Kashmir These Brahmans in spite of their priestly caste are excellent fighters and rank alongside of Sikhs Rajputs and Gurkhas

(Photographs from Information Officer Agency General for India Washington D C)



PLATE 16

Left A minstrel from the Punjab The musician castes are held in low repute in India being mostly of gypsy origin This man is holding a bowed instrument the sarangi related to our violin

Right Manipuri dancer Manipur a small state on the Assam Burma border has been termed the Bali of India because of the artistic character of its mixed Caucasian and Mongoloid inhabitants

(Photographs from Information Officer Agency General for India Washington D C)

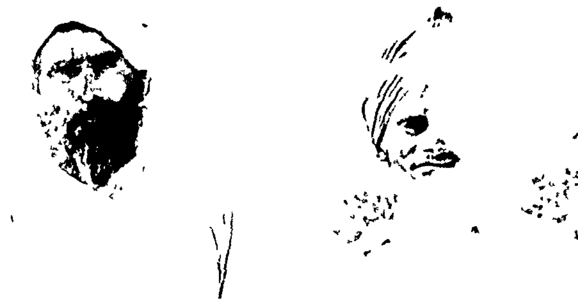


PLATE 17

Upper Bombay Parsee priests The Parsee priests are a caste apart from the lay Parsees All Parsees are descended from Persian immigrants to India in the eighth century A D Today they are leaders in finance social advance and political progress

Lower Sikh recruits to the Indian army of Jat extraction The Jats are peasants and fighters of the Punjab who are thought to be descended from invading tribes migrating from central Asia about the time of Christ

(Photographs from Information Officer Agency General for India Washington D C)



Ceylonese Catholicism was also numerically important The Salvation Army had a total of 88,422 adherents, mainly in the Punjab and Travancore Jacobite Syrian Christians numbered 252,989, primarily in Travancore, while Romo Syrians were 423,698, chiefly in Cochin and Travancore

The Parsees are located mainly in Gujarat and Bombay and are the descendants of Persians who migrated to India on the conquest of their country by the Muslims in the eighth century Their vernacular language is Gujarati and their religion a form of the ancient Zoroastrianism They are divided into two sects and, in addition, the priesthood is a caste apart from the laity They are an enterprising commercial class and figure prominently among the intellectual and progressive capitalist groups of India. Sir Jamshedji N Tata, one of their members, founded the present day steel works in eastern India, promoted vast hydroelectric schemes for harnessing the heavy monsoon rainfall on the Western Ghats, and initiated various educational and welfare movements Early Parsee entrepreneurs are reputed to have engaged in the toddy trade, an activity disdained by the more respectable and orthodox Banias, and to have built up fortunes thereby

FINE ARTS

The music of the Indian people includes elements from both the Hindu and the Muslim cultural inheritances The melodies are classified as 36 traditional airs or ragas, and each of these consists of 5 6, or 7 notes which are constantly used Although there is a Hindu system of musical notation, the music is mainly passed down by ear There are no chords bars or harmony The melodies are complex in scale and rhythm the scale having 22 quarter tones

The drama in India is apparently a derivative of the recitation of the Epics of the Mahabharata and the Ramayana The Greek invasions seem to have introduced other features to the Hindu drama In classical plays the scenery is scanty, and the performance begins with a prologue in which the play is discussed At the end is an epilogue in which the author calls upon his favorite deity to bring prosperity to the country In modern dramas matters of social reform are dealt with, and a native film industry has grown up since the First World War

Most of the literature of the Indian peoples is in verse Each of the major vernacular languages has developed a poetic literature of its own with literary figures of India wide renown In Maharashtra the verses of Tukaram are heard, in Hindustan those of Tulsi Das, and in Bengal those of the more recent Rabindranath Tagore Similarly, the subject of the

literature varies from province to province In Bihar and Orissa, for example, the lore of Krishna luring the milkmaids with his flute is pre eminent

Among other formative arts the dance has been cultivated from time immemorial by the Indians Siva, as the lord of the dance, is frequently found in images The symbolic gestures of the dance, or mudras, require complete control over the muscles of the face, eyes, and body Great emphasis is laid on the positions of the hands and fingers, for which the performance requires a high degree of suppleness Modern exponents of the classical dances such as Uday Shankar and Menaka have achieved world wide fame There is a regional variation in dance forms within India, the elaborate Kathakali of the south contrasting with the vigorous Kathak of the north and the freer Manipuri dances of Bengal

Both Indian painting and sculpture have had chiefly historic significance in recent times Sculpture has long been a handmaiden to temple architecture, while painting has found more variegated expression The elaborate painting of Buddhist times has survived in the murals of the temples and palaces of southern India In the north on the other hand, miniature painting developed among the Rajputs and was taken over and elaborated by the Moguls The latter applied the art to the pageantry of court scenes war, the chase, flowers, and animals

GAMES AND RECREATIONS

The games and other recreations of India vary with the region As examples of these, however, we will mention the recreations in Maharashtra The games of the girls are mostly indoor and consist of dancing and romping exercises, playing with shells or fever nuts, or games with marked wooden strips which serve the purpose of Indian backgammon The games of the boys consist of tops, kites, maypole dances, and other sports Iti dandu is played by means of the Iti, a small wooden stick 4 inches long and tapering at both ends, and a Dandu, a wooden stick about a foot long and rather flattened at one end A small hole called a Gully is made in the ground and over it is placed the Iti This is then struck by the Dandu placed against it from behind The distance from the pit (Gully) to the place where the Iti lands is now measured by the Dandu, and the number of times its length is scored in Telugu numerals As in our own country, the games of the boys and girls vary with the seasons, the kite season is after the monsoon, and there are also top and marble seasons

Among adults various forms of games of chance are popular Kites may be flown and special devices used to cut each other s strings which affords an opportunity for bets Betting on cotton prices is common in Bombay Playing cards contain 120 cards to a pack, and the game is played by three men at a time It is named after the 10 avatars or incarnations of Vishnu, and the cards are colored red, yellow, green, brown, and black, one color being used for two avatars

Other recreations in India today are European sports such as football, cricket, hockey golf, tennis, billiards, pingpong, badminton, and horse racing The popularity of these recreations is primarily with the European ized section of the population

PRIMITIVE AREAS

In contrast to the permeation of the Brahmanic social system from top to bottom by the aboriginal elements, there are still many remnants of the aboriginal communities which preceded the Aryan in India who have escaped absorption by Brahmanism and preserved their inheritance by reason of residence in relatively inaccessible hill and forest areas

The most important of the tracts inhabited by these groups is the Central Belt which comprises the great plateau of Chota Nagpur, with an extension north across the Santal Parganas to the Ganges at Rajmahal Southward this belt follows the ranges which separate Orissa from the eastern parts of the Central Provinces, skirting the plains of Chhatisgarh and continuing south as far as the lower Godavari Westward from Chota Nagpur the hill country passes along the south of Shahabad and Mirzapur skirting the Kaimur Range and the Vindhya to Mewar and the Aravalli Hills Almost exactly parallel and to the south of the Nerbada River are the Mahadev and Satpura Ranges of Berar and Khandesh, end ing in the wooded country of eastern Gujarat Beginning at the western end of the belt is the line of the Sahyadri or Western Ghats which, down to Bhor is inhabited by a few small tribes of the same race and character as the foregoing After a gap, the next locality in which more primitive tribes are found is the Nilgiris with their detached area separating Tra vancore from the east coast

The western hills of the Aravalli and Malwa constitute the Western Belt of hill tribe areas. Other hill tribe areas stretch along the whole of the land frontiers of Asia from Baluchistan to the eastern coasts of Bengal Around each of the major lowland ethnic areas of India are to be found belts and bands of hill country with their primitive cultures

CASTE AREAS

The caste groups of India are tied in with the natural environment in various ways In Pudukkottai the banglemakers must live near the river and the tank beds where bangle earth can be obtained, and the same is true of the potter caste in terms of potter s clay The Dhobi, or washermen caste, are linked with the areas containing dhobi earth which is used in washing clothes, and this usually occurs in stream beds The saltworkers, or Uppiliyars, are located near salt deposits, and the workers in saltpeter, the Upparas, are near similar sources of supply Thus it can be seen that the distribution of specific mineral resources, or rather the surface exposure of these minerals, helps determine caste distribution

Similarly the distribution of rivers and seacoasts helps characterize the location of fishing and boating castes, the boundaries of specific animal areas the location of shepherd castes and cattlemen castes and of plant areas the distribution of palm toddy drawers and betel cultivators

The location of royal courts and trade areas helps indicate the dis tribution of trading and artisan castes whose business services and artistic products are connected with these cultural areas Such groups as Brahmans barbers, and scavengers are localized in terms of the castes served

In the Punjab in 1931 the main castes were the Jat, Rajput, Arain, Chamar, and Brahman In the United Provinces the chief castes in order of numbers are the Chamar, Brahman, Ahir Rajput and Kurmi Farther east in Bihar and Orissa, the Goala, Brahman, Santal, Kurmi, and Rajput predominate In Bengal the principal groups are Mahishya, Namasudra, Rajbansi, Kayasth, and Brahman In the Central Provinces and Berar the outstanding castes or tribes are Gond, Mehra Kunbi, Teli, and Ahir In Madras the Unniyan, Paraiyan, Adidravida Idiryan or Yadava, Mala and Pallan stand out as most numerous In Mysore the most abundant castes are the Vakkaliga, Adikarnatika, Lingayat, Kuruba and Beda In Bombay the main groups are the Ramoshi, Koli Lingayat Dhangar and Lohana [8] In Rajputana the Jat, Brahman Chamar Bhil and Rajput are most numerous in the order named In Central India the Brahman, Chamar Rajput, and Bhil preponderate Finally among the Hindu population of Kashmir and Jammu the Gujar Rajput Brahman and Jat are most numerous

The lowest castes or depressed classes totaled 51,653 917 out of 239 193,635 Hindus in 1931 These groups are prohibited from temples

[8] Bombay (especially Gujarat) castes are prominent in the South African Hindu community, such as for example the Koli Memon Darji Khatri Patidar and Anavil Brahman

schools wells bathing places and crematory ghats The distribution of the depressed groups, such as Mala Chuhra, Parayan Chamar, Dhed, Mahar, and Namasudra was in terms of numbers in 1931 approximately as follows

United Provinces	11,531 145
Bengal	7,999 378
Madras	7,268 157
Bihar and Orissa	5,760 071
Central Provinces and Berar	2 927 343
Assam	1 930 450
Bombay	1 750 424
Punjab	1 228 180

Out of the approximately 51½ million depressed caste members about 924 207 were literate

CULTURAL AND ETHNIC DIVISIONS

The ethnic diversity and the cultural unity of India constitutes somewhat of a paradox There are many races and peoples involved in the make up of Indian civilization yet through the medium of the *caste system* these are brought together into a fairly unified whole Within Hinduism the cultural unity is marked and the major discordant note is struck by the Muslims

There is some geographical variation in culture within India however which requires notice In the area north of the Vindhya certain Aryan culture traits predominate such as the Indo-European speech the joint or zamindari village the family cult of Brahman worship and the endogamous social group South of the Vindhyas the Dravidian speech is marked the ryotwari village predominates the temple cult of local goddesses and totemism with exogamic groups are outstanding traits In terms of clothing house types and food perhaps two major cultural subareas may be again distinguished In the north and west the wheat cotton and cereal growing areas are dryer and marked by a cool season in which heavier clothing is required and more substantial housing In the south and east and on the coastal areas generally in which rice buffalo and the palm are characteristic the climate is tropical clothing is of the scantiest and housing types of light construction

In nonmaterial culture the geographical variations are more subtle than in material traits Language areas in the south serve to delineate Brahmanical groups legal schools caste grouping and popular festivals but political divisions are hardly coincidental with these areas In the north

CASTE AREAS

The caste groups of India are tied in with the natural environment in various ways In Pudukkottai the banglemakers must live near the river and the tank beds where bangle earth can be obtained, and the same is true of the potter caste in terms of potter's clay The Dhobi, or washermen caste, are linked with the areas containing dhobi earth which is used in washing clothes, and this usually occurs in stream beds The saltworkers or Uppiliyars, are located near salt deposits, and the workers in saltpeter, the Upparas, are near similar sources of supply Thus it can be seen that the distribution of specific mineral resources, or rather the surface exposure of these minerals, helps determine caste distribution

Similarly the distribution of rivers and seacoasts helps characterize the location of fishing and boating castes, the boundaries of specific animal areas the location of shepherd castes and cattlemen castes, and of plant areas the distribution of palm toddy drawers and betel cultivators

The location of royal courts and trade areas helps indicate the dis tribution of trading and artisan castes whose business services and artistic products are connected with these cultural areas Such groups as Brahmans, barbers, and scavengers are localized in terms of the castes served

In the Punjab in 1931 the main castes were the Jat, Rajput, Arain, Chamar, and Brahman In the United Provinces the chief castes in order of numbers are the Chamar, Brahman, Ahir, Rajput, and Kurmi Farther east in Bihar and Orissa, the Goala, Brahman, Santal, Kurmi, and Rajput predominate In Bengal the principal groups are Mahishya, Namasudra, Rajbansi, Kayasth, and Brahman In the Central Provinces and Berar the outstanding castes or tribes are Gond, Mehra, Kunbi, Teli, and Ahir In Madras the Unniyan, Paraiyan, Adidravida, Idiryan or Yadava, Mala, and Pallan stand out as most numerous In Mysore the most abundant castes are the Vakkaliga, Adikarnatika, Lingayat, Kuruba and Beda In Bombay the main groups are the Ramoshi, Koli, Lingayat, Dhangar, and Lohana [9] In Rajputana the Jat, Brahman, Chamar, Bhil, and Rajput are most numerous in the order named In Central India the Brahman, Chamar Rajput, and Bhil preponderate Finally among the Hindu population of Kashmir and Jammu the Gujar, Rajput, Brahman, and Jat are most numerous

The lowest castes or depressed classes totaled 51,653,917 out of 239 193,635 Hindus in 1931 These groups are prohibited from temples

[9] Bombay (especially Gujarat) castes are prominent in the South African Hindu community, such as for example, the Koli Memon Darji Khatri Patidar and Anavil Brahman

Besides the movements for geographically separate Pakistan, Hindustan, and Dravidistan, there is Gandhi's Harijan movement in behalf of the untouchable or depressed castes launched in 1933 This is hardly a case of geographical particularism, but represents an attempt to reinstate a now somewhat alienated group within the ranks of Hinduism proper A separatistic movement of this group has been promoted by B R Ambedkar

In addition to the major cultural entities of Muslims, Hindustanis, Dravidians, and Untouchables, there is a fifth factor or force to be noted, namely, the primitive groups Hitherto, the cultural separatism of the hill tribes has been marked only in certain sectarian revivals and military uprisings, but it is quite possible that movements for tribal cultural autonomy may develop into as marked a force in the future as the "revolt of the untouchables" is today

SUMMARY OUTLINE OF THE SOCIAL UNITS OF INDIA

Castes—The four Varnas are subdivided into about 3,000 castes, which are in turn broken down into several 10 000 s of subcastes, these latter again are split up into gotras or other exogamous groups, which finally are divisible into kulas or families.

Tribes—From 200 to 300 major tribal groups are divided into subtribes and these latter [illegible]

[illegible] three major sections, Vaishnavas, Sivaites, and Saktas These three sections are in turn broken up into an aggregate of more than 100 sects The latter are again made up of countless temple (village) groups, monastery groups and shrine (household) votaries Islam is divided into a Sunni majority and Shiah minority as elsewhere, with a few additional minor sectarian divisions Tribal religions are almost [illegible] are the Chr[illegible] sects), Jews [illegible] major grou[illegible]

Political units—British India and the Indian states are the two basic divisions The former comprises 17 administrations and these are in turn split into divisions, then into districts, into subdivisions, into tahsils or talukas, and finally into villages. Municipalities are divided into wards Native states, when large enough, are divided into districts or other such units

Linguistic units—There are four linguistic stocks or families, and these are broken down into 179 languages and then into 544 dialects

Economic units—There is no hierarchy of economic units for all India In the rural areas these are villages landholding groups (zamindari or joint village holdings and ryotwari or individual holdings), cooperatives, and fairs In the towns are the guilds, trades unions, trades associations, and all types of business concerns and enterprises

language areas and political areas coincide fairly well, but other non material factors overlap to a remarkable degree In other words, one can hardly follow any consistent system or scheme in dividing India into cultural subareas in terms of material and nonmaterial traits

Two cultural countercurrents characterize the social forces in present day India, first, the movement for Swaraj, or independence with an all India government, which is supported by the Congress Party and its Brahman Bania leaders, and second, the particularistic tendencies of region alism characterized by such movements as Pakistan and Dravidistan Gandhi is asserted to have foreseen this impasse and to have striven to avoid it by once proposing a federation of separate linguistic or ethnic areas in a greater India

Sir Mahomed Iqubul initiated the movement for a separate area of Muslim states in India before the Muslim League in 1930 [10] Mr Rehmat Ali gave the name Pakistan" in 1933 to the idea of separating Sind, Kash mir, parts of Punjab, Bengal, and other areas from the rest of India on the grounds of their preponderantly Muslim population On March 26, 1940, the Muslim League at its Lahore session passed a resolution favoring the creation of a Muslim state from areas in northern and western India where Muslims were in a majority as a federation of Muslim units At one time it was even proposed to include Hyderabad State in the Deccan in Pakistan A militant and apparently Fascistic movement, the Khaksars, originated among the Punjab Muslims in 1932 and eventually came into open con flict with the Government

The movement for an independent or semi independent area composed primarily of areas of Dravidian speech has had less publicity, yet is quite as significant as the Pakistan movement Somewhat prior to the organiza tion of the initially Brahmanist Congress Party in 1885, the Self Respect Movement was initiated in Bombay in 1872 by anti Brahmanical southern ers After the World War of 1914 1918, this force became especially powerful as the non Brahman movement and organized its own political group the Justice Party, in 1925 Throughout its history this movement centered in Bombay and Madras and was marked by hostility to the Brah mans, whom it regarded as representatives of the non Dravidian or Aryan north [11]

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[10] The Muslim League was formed in 1906 to provide Muslim political repre sentation in elections and assure adequate quotas of employment in the government service

[11] A movement for an autonomous Andhra or Telingana has also gotten under way since the Dravidistan movement has fallen under Tamil dominance

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Tribes—From 200 to 300 major tribal groups are divided into subtribes, and *these latter in* turn broken down into exogamous units or clans which in south India often coincide with villages

Religions—Hinduism, Islam, and tribal *religions are the three* major groupings Hinduism is divisible into three major sections Vaishnavas, Sivaites, and Saktas These three sections *are in turn* broken up into an aggregate of more than 100 *sects* The latter *are again* made up of countless temple (village) groups, monastery groups, and shrine (household) votaries Islam *is divided into* a Sunni majority and Shiah minority as elsewhere with a few additional minor sectarian divisions Tribal *religions are* almost *as numerous as the* tribes themselves Minor religions in India are the Christians (split into a number of sects and denominations), Parsees (two sects), Jews, Jains (three sects), Sikhs (innumerable divisions), and Buddhists (two major groupings)

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CASTES AND TRIBES

THE SYSTEM

The term caste is derived from a Portuguese word used with reference to the Hindu social groups of pure and undiluted lineage The most frequently used Hindu vernacular term is *jati* or breed The castes are divided into four great classes or Varnas, namely, the Brahman, the Kshatriya, the Vaisya and the Sudra The Brahman is at the head of the procession and is the keystone of the whole scheme Following him comes the Rajput (counterpart of the ancient Kshatriya) who constitutes the nobility of India and champion of Hinduism against Islam Following the Rajput come the trading and writing castes which claim membership in the Vaisya group At the base are the Sudras, or mass of the population, who are cultivators and artisans in the main The clean Sudras stand above the unclean Sudras or Untouchables, who may not be contacted by members of the upper castes

The caste system has proved difficult for Americans to understand[1] Aside from the occasional tourist business, or missionary visitors to India, direct contact with the system has been practically absent In the early twentieth century, a few caste Hindus appeared in California as part of a migration across the Pacific Ocean from Hong Kong and other Chinese ports[13] The peculiar customs of these immigrants, their separate and exclusive mess and bunk groups their turbaned or rag headdress their comparatively lower standards of living and other traits did not appeal to the California agriculturists At about this time, Hindu witnesses were called before a Congressional immigration committee to explain which castes of Hindus might enter the United States under the law as Caucasians and which might not Needless to say the explanations were not very enlightening

The recent encounters of American soldiers and their officers with caste in India itself during the present war have been rather amusing at times The soldier boy writing home told proudly that for the first time in his life he had a bearer In many American army camps in India the famed army drudgery of K P proved to be nothing more arduous than seeing to it that native employees observed ordinary sanitary rules American soldiers often found it difficult to understand why their bearers refused to help out by sweeping a room or doing some laundry

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1[2] An American businessman making investments in Indian enterprise is immediately foiled by the caste limitations on available labor

13 Mainly Sikh and other Punjabi groups

work, tasks which they regarded as beneath their caste function[14] One imaginative enlisted man kept his bearer rolling dice over and over for several hours a day to see if the law of averages really worked Others employed their bearers as shortstops and fielders in impromptu baseball games posing for photographs or scratching backs

The English speaking world employs such terms as untouchable, pariah and outcast with pertinent reference to criminal or other degraded groups who in western society might be regarded as the Indians do their lowest social groups. Again we in America speak of certain fam lies of old American New England stock as Boston Brah mans referring to a proud and aloof upper caste in the social hierarchy When Charles Darwin and other naturalists of the eighteenth century d scovered certain clearly marked functional subdivisions among ants and other social insects they found it most convenient to refer to this phenomenon as caste thus borrowing a term from Indian social life In add tion sociologists have recently taken to describing the relationships of Negroes and Whites in the United States and elsewhere in the Western Hem sphere as caste groupings again showing a borrowing of the term from Hindu society

To make the system more real we might put the Indian castes into a modern American skyscraper with the upper castes at the top and the lower at the bottom The penthouse and upper stories would house the Brah mans in all their major varieties Sanadhya, Audichya, Sarasvat Gaur etc These would correspond to the clergy in our own culture Irish Catholic, Polish Catholic Scotch Irish Presbyterian Negro Baptist English Epis copal etc.

In the stories next below we would place the Rajputs Gurkhas Dogras and other mil tary castes These would correspond to our own tank corps cavalry antiaircraft units infantry etc. Below the military would be the middle stories of the skyscraper occupied by Banias Khatri Aroras and similar Va sya groups In our own society these would be small and large businessmen bankers managers engineers etc

Finally toward the street level the skyscraper would be occupied by clean Sudras such as the agricultural castes in good standing barbers goldsmiths etc These would correspond to o r own respect

... to squeeze the remainder of Hindu society

[14] The 'bearers' are thought by some to have originated in palanqu n carriers in the t me of Tamerlane They are now domestic servants drawn from fishing and wa er bearing castes such as th Kahars

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all the unclean Sudras (fishers, nomads, washermen, shoemakers, weavers, brewers, potters, and street cleaners) which are more familiarly known as untouchables These would correspond in our own society to itinerant migratory labor, ne'er do-wells, hobos, tramps, bums, prostitutes, small time gangsters, and paupers

The noted English writer on caste, Sir H H. Risley has also provided an interesting western parallel for our better understanding of Indian caste Imagine that all the people who bear the surname of Smith were to constitute a caste on the Indian model All Smiths would trace their origin back to a mythical ancestor named Smith who first converted the rough stone hatchet into a bronze battle ax and took his name from the smooth weapon which he wrought for his tribe Since that time a Smith must always marry a Smith and never a Brown, Jones, or Robinson

Later the entire caste of Smith split up into a large number of inmarrying clans based on all sorts of trivial distinctions Thus there would be vegetarian Smiths, total abstainer Smiths, pork eating Smiths, hyphenated Smiths, New England Smiths, Baptist Smiths, Scotch Irish Smiths, etc, all of which would confine marriage within their own ranks Still further, we would find within each of these inmarrying clans a number of sub divisions or outmarrying groups bearing distinctive names and governed by rules preventing a man of the same name marrying a girl of that name Each of these divisions would trace descent from a traditional ancestor

Each inmarrying clan would be found also divided up into several sub clans which would form a sort of ascending scale of social distinctions Thus the New England Smiths might be divided up into (1) Newport Smiths, (2) Bar Harbor Smiths, and (3) Andover Smiths A man of the highest, or Newport, Smiths might marry any girl of his own group or of the two lower classes, a Bar Harbor Smith man might take a Bar Harbor wife or Andover wife while an Andover man would be restricted in his choice of a wife to his own group Thus a woman would never marry down but most desirably marries up in the social scale As a result, two-thirds of the Newport Smith girls get no husbands and two thirds of the Andover men no wives

Each of the inmarrying clans must dine primarily with its own members and reciprocal dining relations between these groups are limited to those confections into which water has not entered, to anything with cow products such as chocolate or candy but not coffee or tea, to ice cream on metal but not on porcelain plates, etc.

Each of the two or three thousand commonest English surnames would form a distinct caste along the lines sketched for the Smith group above, so that no one could marry outside of his caste line and then could marry

only within limits which are prescribed by restrictions imposed by differences of residence, occupation religion custom, or social status This would perhaps give a faint idea of the complexity of Indian caste society

No definition of caste can be given which is entirely satisfactory A few statements of characteristic features can be made, which, however, are frequently subject to contradiction Generally speaking castes are inmarrying groups inherited from parents, membership is exclusive in one caste and for life, fixed social status attaches to one s caste, one must eat with one s fellow caste members and worship with them, one must follow an occupation traditional to the caste, one considers himself descended from an ancestor common to the whole caste, one is controlled in behavior by village, district and provincial assemblies of his caste fellows one follows certain ceremonies and holds certain beliefs peculiar to the caste and finally, one maintains complex relationships of reciprocity (the so called Jajmani System) with members of other castes for whom services are performed and from whom other services are expected Without entering further into the complexities of the system, it must be noted that most individual castes are divided into endogamous, inmarrying and finally into exogamous, outmarrying groups of varying social status and that the latter constitute lineages of related family lines, within which circles marriage is not possible. Among Brahmans the exogamous subcaste group is the gotra, among Rajputs, the clan There are however many castes of Brahmans and many castes of Rajputs

Castes are divided by Risley according to their general characteristics into the following types Sectarian (or derived from sects), tribal (derived from tribes) occupational, gypsy, and hill castes. The terms thus employed are practically self-explanatory but the pervasive influence which stamps the common pattern of caste on all is not easy to define Today many castes are taking a new turn in the effort to uplift their social position Thus the caste members may have organized sports, recreational center reading rooms and libraries schools newspapers joint stock companies banks welfare associations annual official meetings and other types of caste enterprise These activities have helped in preserving caste consciousness and tend to disprove the cliché that caste is dying out [13] Every Hindu is a member of some caste A descriptive characterization of certain of the important caste groups is given in the following pages

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has proceeded to unusual lengths in erecting innumerable barriers and in creating minute subdivisions The major divisions are territorial but there are also many minor inbreeding communities which can be attributed to schisms on doctrine and ceremony or the propriety of eating particular foods In every village or town the rank of each Brahmanical subdivision relative to the rest is fixed by custom and effectively backed by public opinion In each community there are degraded groups who, although performing some Brahmanical functions and bearing the title of Brahmans are not recognized by any of the Brahmanical groups proper and are even frequently held to be inferior to non Brahmans

Brahmans do not confine themselves to priestly functions, but take up many of the unpolluting secular occupations as well Regardless of his occupation, however, if it is of a nonpolluting nature, the Brahman is entitled to the homage of the rest of the community He may even live without actual work, since the provision of meals for Brahmans is an essential of all formal rites of birth, death, marriage, and expiation Some of these Brahmans who live only by such means have fallen from social prestige by participation in the feasts of wealthy but impure castes Service in temples is not always a function of the recognized Brahman groups The services of the latter are confined to rites for private clients only, as in the family sacrifice, or to rites in orthodox Hindu temples

The Brahman has not been averse to exerting political influence as adviser to kings During the period of Maratha domination the Brahman peshwas or prime ministers obtained a monopoly over the administration and civil service throughout the Deccan, Konkan, and Karnatic Being often the only literate group in the community, the Brahmans became accountants, scribes, lawyers, and teachers, thus completely ruling the professional life Although it is taboo for a Brahman to plow the land with his own hand he has taken a large share in the development of agriculture and land ownership In military capacities, many Brahmans have been enrolled in the British native armies from an early period[15]

RAJPUTS

The Rajput or soldier castes comprised 10 040 900 memb[illegible]

Th[illegible]

[15] [illegible] Sepoy Revolt against the English is generally attributed to the initiative of disaffected Brahman troops

BRAHMANS

The Brahmans numbered 14,893,300 in 1901[16] The importance of the Brahman group is seen in its numbers and in its wide dispersion over many parts of India The greatest concentration is in the upper reaches of the Ganges, and from this area of origin they have spread out in all directions over India Brahmans arrived in south India probably not much before the Christian Era and in Bengal about the tenth century A D By the eleventh century they were firmly established in Orissa Frequent invasions from the northwest frontier probably helped to scatter the Brahmans from Rajputana and many took flight to inaccessible spots in Nepal and the west coast of the Deccan

The Brahmans were never organized as a territorial tribe but were parasitic on the ruling and other classes of the several Hindu kingdoms The kings of remote areas frequently imported Brahmans from areas where they were abundant to their own courts Chieftains occasionally incorporated outsiders into the Brahman community, and the Brahmans themselves introduced into their own ranks the priests and religious functionaries of primitive tribes

The Brahmans of north India are spoken of as Gaur, while those of the south are known as Dravira The latter are divided according to the linguistic areas of the Deccan into Tailanga (Telingana), Dravira proper (Tamil and Malayalam), Karnata (Kanarese), Maharashtra (Maratha) and Gurjara (Gujarati) The Gaur are divided into the Gaur proper of Bengal and southern Bihar, the Maithila of northern Bihar, the Kanaujia of the Cawnpore area (who are further subdivided into the Sarwaris of eastern United Provinces the Bhuinhar of Benares the Jijhotias of Bundelkhand, the Kanaujia proper of the upper middle Ganges River, and the Sanadhiya west of these), the Saraswats of Punjab and Rajputana, the Malwas of Central India, the Utkalas of Orissa the Naipali of Nepal, and the Kashmiri of Kashmir[17] These areas of Brahman territory also coincided formerly with the major areas of legal interpretation in India the various schools of law being territorial divisions within the Brahman community Today the various Brahman groups are drawing closer together, and geographic separatism is less emphasized

The wide dispersion of the Brahmans, the variety of castes which they have served, and the differences in practices of eating and speaking formerly made cohesion impracticable Caste separatism among them

[16] The census of 1901 was the most complete enumeration of castes ever made

[17] Jawarharlal Nehru is of Kashmiri Brahman family while C Rajagopalachariar father in law of Gandhi s son and an eminent liberal leader is a Tamil Brahman

The taboo against the Rajputs touching the plow personally and the strict seclusion of his women hampers his agricultural activities In some areas the Rajput furnishes a valuable recruit to the British native armies, and he often dons the official belt as constable or messenger Owing to his frequent lack of interest in education, his progress in the civil service is generally slow and he loses out in competition with the Sikh, Pathan, and Gurkha even in his chosen profession of war

The game of chess called chaturanga in Sanskrit, effectually mirrors the military functionaries of the Indian army The king or Rajput is assisted by his mantri or Brahman councilor (queen') and by elephants (castles), cavalry (knights ?), foot soldiers (pawns'), and chariots (bishops ?)

BANIAS AND ALLIED BUSINESS CASTES

The most important of the business castes are the Banias and allied traders who numbered 10 680 000 in 1901 There are some general titles which include a large part of the trading groups in each community The term Bania or Vania is most frequent in upper and western India Not included however, are such trading castes as the Khatri and Arora in the Punjab or the Bhatra and Lohana of Sind. The Arora are of Rajput connections while the Khatri are traditionally descended from the ancient Kshatriyas Even the Bania are traditionally of Rajput origin and point out the specific city of Marwad as their point of dispersal It is consequently difficult to find representatives of the ancient Vaisya or trading class

The western subdivisions of the Bania, such as the Srimali, Porwal, and Oswal are largely of the Jain religion and account for their separation from the Rajput class on the basis of the peaceful tenets of their cult Frequently a single locality will contain both Brahmanic and Jain representatives of their subcaste, and intermarriage may be allowed between them In addition to being divided into subgroups and religious sections, almost every Bania group is split into full scores (visa) and half scores (dasa) denoting the relative admixture of baseborn persons In many instances even quarter scores (pañca) are recognized which are composed of people with a minimum of pure descent None of these divisions may intermarry

The Bania engage in most of the recognized business pursuits from high finance and foreign trade to the petty retail of everyday articles in commerce[20] They are frequently prone to migrate in order to seek their

[20] The Gujarati Banias are the capitalistic class (along with the Parsees) of India and are reputed to be the financial backers of the Congress Party Mahatma Gandhi is a Gujarati Modh Bania.

are many of them in Agra, Oudh, the Punjab, and Bihar The principal dispersion of the Rajputs followed upon the Mohammedan conquests of the eleventh and twelfth centuries At this time large numbers were driven to the Himalayan foothills and eastward across the Ganges into the Doab, Oudh, and Bihar The presence of many Rajputs in other parts of India is explainable on the grounds of constant accessions to the title of hereditary noble from outside castes The major qualifications for admission into this group are chieftainship of a tribe or clan, the possession of landed estates, and scrupulous observance of Brahmanical regulations in marriage and caste relations The claim to affiliation with Rajputs may be established by the aid of competent Brahmans, bards, or genealogists In areas such as lower Bengal, accession to the Rajput ranks was frequently made owing to the absence of powerful chiefs under the council of influential Brahmans In Manipur, Madras, and elsewhere accessions to the Rajput rank may lay claim to the title of Kshatriya which is less likely to be disputed In south India the laboring and toddy drawing castes may have claim to Rajput membership on the grounds of former military service as archers or infantrymen

The ancient Kshatriya class has long disappeared, and the Rajputs stepped in after the demise of Buddhism to take its place The oldest of the Rajput clans can hardly trace their ancestry beyond the fifth century A D , and specific cases of elevation to this rank of lower castes by Brahmanical action are recorded The Rajput eventually became the military champion of Hinduism against the Muslims

The Rajputs are, like the Brahmans, subdivided into many sections but with the important difference that Rajput sections are exogamous and one must marry outside of his particular clan even if within the Rajput class The Solar (Surajbansi) and the Lunar (Chandrabansi) races are the two principal divisions which in turn include many different clan groups [19] Owing to the circumstances which require a Rajput girl to be married into a higher ranked section than her own (i e , hypergamy) she becomes a burden upon the resources of the family and female infanticide is encouraged The scarcity of marriageable females leads to frequent alliances of Rajput males with lower caste females, and the offspring then rank with the mother

In the Punjab about three fourths of the Rajputs have embraced Islam, but this has not altered their high social position Traditionally their functions are political rule, military activity, landlordship and field sports In practice many of the Rajputs are cultivators of a not too efficient type

[19] In addition there are also the Fire Tribes (Agnikulas) The Solar Lunar and Fire groups are subdivided into 36 royal tribes and these latter are again divided into clans and families

The taboo against the Rajputs touching the plow personally and the strict seclusion of his women hampers his agricultural activities In some areas the Rajput furnishes a valuable recruit to the British native armies and he often dons the official belt as constable or messenger Owing to his frequent lack of interest in education, his progress in the civil service is generally slow and he loses out in competition with the Sikh Pathan, and Gurkha, even in his chosen profession of war

The game of chess called chaturanga in Sanskrit, effectually mirrors the military functionaries of the Indian army The king or Rajput is assisted by his mantri or Brahman councilor (queen) and by elephants (castles) cavalry (knights ?), foot soldiers (pawns), and chariots (bishops ?)

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fortunes The upper classes are well educated and keenly interested in sectarian religious differences Their congeners, the Khatri of the Punjab, have monopolized not only the trade but the civil service and professional employment in their domain and are even the priests of the Sikh religion The Bhatia have so arranged their caste rules that they can cross the ocean without disagreeable expiations and are found in Zanzibar and even China The Lohana trading caste has traveled up into central Asia and even to the banks of the Volga River

In Bengal the Subarnabanik comprises almost the entirety of the trading community It is an immigrant body from upper India and may constitute an offspring of the Sonar caste of goldsmiths Their caste has enhanced its status through prosperity and education

SUDRA OR LOW CASTES

The washermen, or Dhobi, numbered 2,887,600 in 1901 In northern India the washerman's position is low owing to the pollution of handling soiled clothes and association with the donkey He is often placed with the leatherworkers In the south and west of India where families are often inclined to do their own washing, the Dhobi ranks next below the barber castes He is, moreover, often part of the hereditary village artisan staff and receives his share of crops like the others In Malabar only the women of the caste do washing, and the men work as tailors The Nayar have a caste of washermen exclusively to themselves who often describe them selves as members of their patron s caste In the main the Dhobi belongs to the town rather than the village in these areas

When American soldiers first came to India during the present war, small epidemics of patchy skin eruptions of a distressing and temporarily incapacitating nature broke out among them It was discovered that the patches of dermatitis were localized on that part of the skin in contact with the Dhobi mark, and the course of the disease made it quite obvious that *this represented a contact eruption induced by the marking fluid which the native Dhobi used in making their laundry marks (crosses, dots, lines, etc)* This marking fluid was obtained from the nut of the sal or bella gutti tree, and it developed that this had long had a reputation for affecting sensitive persons Another disease was long known in India as Dhobi s itch" and consisted of a contagious ringworm of the fingers This disorder was attributed to underclothing washed by infected Dhobis, but this is regarded as an unlikely cause today

Leatherworkers, or Chamars, and allied castes numbered 15,028,300 members in 1901, making them one of the most numerous bodies Their contact with dead cattle or other domestic animals is polluting, and con

Upper Street scene in a south India town with a temple in the background The temple in south India was always much more of a center for social economic and religious activities than in the north

Lower Brinjaris or Bunjaras a gypsy caste This picture shows members of the gypsy caste in southern India As in our own country the gypsies are wandering traders fortune tellers and depressed castes Our Western gypsies speak a tongue closely related to the Aryan languages of India

(Photographs from Information Officer Agency General for India, Washington D C)





PLATE 20

Left Nayar or Nair of the Malabar Coast Although the original Nayars were apparently a light skinned race of high caste much physical variation appears among their modern descendants

Right Moplahs of the west coast This Muslim caste was formed by the inter marriage of Arab traders with native women of Malabar some centuries ago They are zealous Muslims and have required suppression by force on several occasions



PLATE 19

Left Sikh policeman The Sikhs are splendid physical types whose religion is a reformist Hindu creed They make excellent soldiers and police They resemble the physical type of tall fair skinned Aryans of 2000 B C who after invading India set up caste barriers between themselves and the dark aborigines (Photograph from Information Officer Agency General for India Washington D C)

Right A Telugu peasant In southern India the peasants constitute the most numerous castes and challenge the supremacy of the Brahman which in the north is unquestioned (Photograph from Acme Newspictures Inc)

sequently the caste whose function involves this form of contact is of very low estate There are many grades, however, in the degree of pollution involved Some touch no carcasses except those of a cloven footed animal, while others draw the line at cattle, and leave sheep and goats to inferiors Certain sections remove the hides, and others tan and curry them Those who specialize in certain forms of leatherwork hold themselves aloof from the others In some areas the leatherworkers furnish virtually the whole supply of common labor for the village and are regarded in effect as the peons of the community

The Chamars are found all over India except in the south In the village community they receive their share of the harvest like the other village members Some work for individual patrons, but more often each is assigned to a certain association of landholders Under modern conditions the Chamars frequently leave the village for work in the towns or along the railroads, but tend to return eventually to their native village There are endless endogamous sections in a recognized order of precedence, with a caste council in strict control of ceremonial rules The Chamar may be served by Brahmans of low grade

In the Deccan and Telugu country the Chamar gives way to the Mang or Madiga whose goddess is Kali The Madiga play a prominent part in the worship of the Sakti adherents The Madiga and Mang employ their own priests In the Tamil country the Sakhiliyan or Chuckler is the principal leatherworker, this group seems to be of northern origin

The Mochi takes up the higher branches of leatherwork such as shoe making In several parts of India the town Mochi are divided into functional subcastes such as that of saddlers, embroiderers of saddlecloths makers of leather buckets for ghi, of spangles, shields, and scabbards, and their rank increases as their function involves greater skill or more costly materials

MUSLIM GROUPS

Of the total Muslim population of India the great majority bear group names implying Arab descent but it is not to be assumed that the proportion of Arab blood is indicated by the prevalence of such titles The period of dominance by Muslims had endowed the Arabic race with a halo which is attractive to the local Muslim convert In the Punjab the term 'Mughal is revered and frequently assumed, and the Banjara has frequently taken over the title of Turk. Caste distinctions while not admissible among true Muslims are still maintained by many of the converted groups in India.

In the 1901 census some 25,441 000 returned themselves as Arab



PLATE 21

Upper The Royal Palace at Udaipur in Mewar as seen from Lake Pichola Mewar is one of the Rajput states and its capital was founded about the beginning of the Christian Era

Lower Village of central India Here is shown a typical village of mud houses characteristic of the dryer areas Contrast these hovels with the Royal Palace above This contrast is typical of India's extremes of wealth and poverty

(Photographs from Ewing Galloway)



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Some Arabs have settled in western India as guards and bankers but are divided generally into true foreigners and the mixed Arab Hindu group

The title of Sheikh is widespread and predominant among groups returning themselves as Arab except in the Punjab and Kashmir In lower Bengal the title appears to cover 85 percent of the total Muslim population, in Hyderabad, 70 percent It is smaller in areas where con version to Islam did not involve a change of social status The term is originally used for members of the tribe of the Prophet Mohammed and their descendants Many subdivisions under this title in India have been recorded

The term Saiyad is used for those who claim descent from Ali, cousin of the Prophet Mohammed and who became his son in law In the tracts surrounding Delhi and the other principal seats of Muslim authority there are families of Saiyads holding estates by inheritance from ancestors who rendered distinguished service to the Mughal power in war and administration In the western Punjab the Saiyad is usually a religious teacher

The Turks and Mughals are two other important groups in the Muslim category In Bihar and around Delhi the term Turk is equivalent to official and in Orissa and the eastern Deccan the same might be said for Mughal Real Turks are few and are city dwellers The Mughals represent families brought into Bengal and the southern Deccan by the semi independent viceroys of Delhi In the north there is a tendency to assume the title on rising in the world In general, however, the term Mughal is not considered equal in rank to the Saiyad and Sheikh Persian settlers and refugees may also go by the term Mughal

The Pathans and Baluch constituted about 4 million persons in 1901 They are highland intruders into India and are independent and fanatical In Bengal and the Peninsula the census returns indicate the assumption of this title by many native converts to Islam In Bengal a Brahman convert to Islam has a right to assume the title of Pathan

The modern Pathans in India were introduced by the Lodi and Sur dynasties The tribal organization grows weaker as one goes farther into India There is a large floating population of itinerant traders of Pathan extraction They peddle goods engage in contract labor and indulge in usury A political party called the Red Shirts or Khudai Khidmatgars represent the Pathan interests in political life

The Baluch have spread into Sind and Punjab in great numbers from their native Baluchistan They are divided into a number of tribes which are arranged in a rough hierarchy of ranks In the southwest Punjab every camel driver is called a Baluch

The Brahui are a similar group spread from Baluchistan into the India plain They hold in common with the Baluch a tradition of Arab descent in spite of their Dravidian language Their particular function is also the rearing and tending of camels.

OUTLYING SYSTEMS OF CASTE

In addition to the caste groups of India proper there are several systems of caste grouping in peripheral areas surrounding India Of these the principal examples are Nepal, Dardistan, Ceylon, and the Laccadive Islands

The kingdom of Nepal falls ethnologically into three divisions, the Terai or lowlands, the valley of Nepal proper, and the mountain regions of the Tibetan side The first and third are inhabited by people at a stage of culture which is low compared with that of the dwellers in Nepal proper The Newars are chiefly confined to the second of these areas and form the most numerous group of the inhabitants The other group of importance in Nepal is that of the Gurkhas, who are the dominant ruling people at the present time They entered Nepal in a body in very recent times—in 1766—although a previous immigration of the Khas people, who form the bulk of the Gurkha population, had already taken place

The Newar are the earlier people of Nepal and the chief inhabitants of the valley They are cultivators of the arts of metalworking, agriculture, painting architecture, sculpture, and literature which characterize Nepal The Gurkhas, on the ...

of arts and lette...

artisan castes ...

margis who are Buddhist, and the Sivamargis or Brahmanists The latter alone are true Hindus in religion The majority of the Newar were originally Buddhist and only a small minority Hindu, but the latter have gained ground and now constitute between a third and a half of the entire population The Sivamargi have an organization similar to that of the Hindu proper, but somewhat simplified The highest castes are the Brahmans (originally immigrants from Kanauj), descendants of royalty who are termed *Kshatriyas*, and a warrior caste of Sresthas There are 14 divisions of this latter group The third group, or Vaisyas, include two castes the Joshi, or astrologers, and the Achai, or priests of local deities The latter expound the sastras and act as a kind of Brahman Finally there are the four groups of outcastes who are Sivamargis

The Buddhamargis are divided into three grades the highest are Banros, or descendants of Buddhist monks, who have become householders and who now follow the secular occupation of goldsmiths and

silversmiths, Udas, a class of traders and foreign merchants, who are also artisans in stone, wood, and metal but who are definitely inferior to Banros, the bulk of the people, with the Jyapos at their head, who are cultivators and who form about 50 percent of the population in Nepal One of the latter sections are the Kumhak or potters, and these along with blacksmiths and weavers are equal with the third order of Sivamargi

Occupations are hereditary, and members of one caste may not encroach upon the technical duties and rights of another A few trades such as *petty selling, cultivation, tailoring,* or porterage may be the recourse of those whose hereditary calling does not afford a living

In northern Kashmir are the Dards and Balti The former speak an Aryan language, while the latter speak Tibetan Both groups have caste like systems of social hierarchy Among the Dards the uppermost caste is the Rono Next below them come the Shin, who hold the cow in abhorrence Below the Shin are the Yashkin, the most numerous of all the castes The Shin men will marry Yashkin women but will not give their women as wives to the latter s men Below these castes are the Kremin, who are potters, millers, and carriers At the base of the social pyramid are the Dums None of the Dards are Hindus in religion, some being Buddhist, some Muslim, and the remainder of tribal religion

The Balti are Muslimized Tibetans who show physical resemblances, however, to the Indo Aryan Dards Their uppermost caste are the Wazeers who are divided into 12 subcastes Next in order are the Ribu Trakchus, Shali Trakchus, Plamopa and at the base the Mon who are gypsy nomads East of the Balti are the Ladakhi and Champas, who are Tibetan Lamaists and whose only trace of caste is a separate section of blacksmiths

At the other end of India on the island of Ceylon are the Sinhalese, who, although Buddhistic, have a caste system of their own formerly under royal patronage and now maintained by customary practice The first or royal caste was termed the Suraya Wanse or descendants of the sun The second caste was the Brachmina Wanse or descendants of Brahmans The *still existent third caste is the Wiessia Wanse, who are shepherds and* cultivators today, and the fourth is the Kshudra Wanse, who are divided into 60 sections or subcastes of artisans At the bottom of the social hierarchy are the outcastes such as the Rodias and Gattaru

The Geowanse or Vellale are by far the largest of the Sinhalese castes and are the agricultural branch of the Wiessia Wanse Priests statesmen and hereditary nobility have grown up within this group The Nillemaka reyea or Pattea are the shepherd division of the Wiessia Wanse and are of inferior social status and numbers

The different divisions of the Kshudra Wanse were organized on a civil service basis under the old native kingdoms of Ceylon for the use of the controlling castes Each group had specific duties and services to perform for the state under the command of the proper officials The Karawe or fisherman caste are held in low repute because their occupation involves the destruction of life They are divided into a number of sections per forming such functions as archery, bird snaring, execution of criminals, trapping net fishing angling, hook and line fishing, fish selling, carpentry, weaving and sandal making Beside the Karawe there are principal groups devoted to functions of artisan work in metals and allied fields, tailoring, barbering pottery making, washing, cinnamon peeling, jaggery making, lime burning, and grass cutting

The Rodias are the pariahs of Ceylon who must move aside in the pres ence of higher castes and are forbidden entrance to temples The women have a reputation as beauties and indulge in fortune telling The primary function of Rodias under native rule was to furnish ropes made of hides, and to catch elephants

The Paduas perform a variety of menial services such as wall building, roof thatching, and carrying loads They also have a degraded section who perform the vilest and lowest of services such as street cleaning, re moving dead bodies, and the like In the case of these and other low castes the washermen who serve them share their low estate

Besides the 3,500,000 Sinhalese there are in Ceylon 790,376 Tamils (15 percent of the population), 325,000 Moors or Muslims, 35,000 B… th natives, 10,000 Euro… The Tamils, of course, … their congeners on the mainland The caste system in Ceylon is said to have fallen into abeyance as far as the Sinhalese proper are concerned, since English rule and restrictions on contacts and interdining are far less marked than in India proper Intermarriage restrictions are still potent, however, even among the 300 000 Roman Catholic Sinhalese

Southwest of Ceylon about 400 miles are 13 coral islets or atolls which go to make up the Maldive Archipelago The population of 79 000 are Muslims but the speech is related to Sinhalese The occupational divi sions of a castelike nature include coirmakers, fishers carpenters, cowrie collectors lacemakers, cultivators, sailmakers, vegetable sellers, and many others

North of the Maldives are 14 islands about 200 miles west of the Malabar Coast which make up the Laccadive Archipelago The popula tion of 18,393 is nearly all Muslim and the language Malayalam On the

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in Muslimized Java strong traces of the Hindu castes can be found in the social divisions of the people These colonies from India were composed of both Sivaites and Buddhists

HILL TRIBES

The hill tribes of the Central Belt in India numbered about 9,221,900 members in 1901 Most of the tribes in this area believe themselves to be autochthonous to the tracts they now inhabit, and in the case of the larger tribes have traditions of dominance over a larger area than the present one In every large tribe there are sections which are partially Brahmanized who usually separate out under caste titles borrowed from the low country

There are many exogamous divisions of a totemic nature, but where contact with Brahmanism is evident, endogamous sections are formed Where the tribe is not influenced from the outside, it employs priests of its own or sacrifices are performed by the head of the family only The religion is tribal or animistic, with a welter of native or ancestral spirits controlled by spells, witchcraft, and exorcism Names of Brahmanical deities may be intermingled with those of the tribal pantheon

The greater part of the hill tribes in this area live by cultivation on the primitive and wasteful jhum system, in which they clear a patch from the jungle, burn the vegetation for manure, and raise only 2 or 3 years' harvests from it Then it is left fallow for years while the group is moving on to another patch This causes a more or less migratory habit, but in the more open country, villages are built more permanently

In all the large tribes there are sections which live almost entirely on jungle produce before the autumn crop is harvested A regular trade may be set up in lac, wild silk, and berries for sale to agents from towns, while others work in cane or smelt iron and wash river sands for gold In the heart of the jungle conditions are very primitive, but on the outskirts tribal society is breaking down into the caste or B…

Linguistic… The term '… and the sou… parts of the Ganges Valley, whereas toward the east the terms used are 'Ho,' Munda, and 'Bhumij ' The Bhumij are a branch of the Munda in western Bengal in the districts of Manbhum and Singhbhum and are largely Brahmanized The Munda are subdivided into numerous tribes which are further sectioned into exogamous totemic groups Sun and mountain worship are characteristic features of their religion One of the largest groups of Kol are the Kharwar Of the latter those possessing large estates claim Rajput status Another division are the Baiga The

island of Minicoy the speech is Mahl, which is apparently an archaic form of Sinhalese The lowest and most numerous caste on most of the islands are the Melacheries who are landless servants and tenants, practitioners of barbering, goldsmithy, blacksmithy, and tree climbing Above the Melacheries are the tenant castes and above these the landed or propertied castes In each island there are only three or four castes, but rules against intermarriage between the lower and upper castes are very strict The Melacheries may not use the umbrella or wear sandals, jackets, or coats On the island of Minicoy the two upper castes intermarry, as do the two lower, and children take the caste of the higher-caste parent Interdining is allowed between the castes which allow intermarriage

In the Bay of Bengal are the Andaman Islands, consisting of five long islands There are the Great and Little Andamans and 204 islets of the Ritchie Archipelago and the Labyrinth Islands amounting in all to 2 500 square miles Great Andaman is 219 miles long by 32 miles wide The total population in 1941 was 21,483, of which 474 were aborigines The aboriginal culture was low, consisting of hunting and fishing in the main with a kind of rude pottery in use for cooking During the nineteenth century the Andamans were used as an Indian penal colony, and the present Hindu population came into being At first castes of all sorts intermarried and children took the caste of their fathers, but eventually segregation along orthodox lines ensued Japanese forces occupied the Andamans on March 23, 1942

The Nicobar Islands, attached politically to the Andamans, are 19 in number and have a total area of 635 square miles Only 12 are inhabited and the total number of Nicobarese in 1931 was 9,481 The natives represent a mixture of bloods in the northern islands, with Burmese predominating, while in the southern islands Malay blood is most noticeable There is a strong trace of Hindu mixture in the central group Unlike the Andamanese the Nicobarese are excellent navigators and seem to link the culture of Malabar with that of Polynesia The language has some six dialects and is related to the Indo Chinese group Japanese forces occupied the Islands on June 13, 1942

East of India, in Indo China and the East Indies, traces of the Hindu castes are still to be found, indicating the strength of past colonizations The Mons or Talaing of southern Burma formerly possessed the four Varnas, while the Burmese court maintained Brahman astrologers as part of its functionaries Court Brahmans were also maintained in Siam and Cambodia and are still abundant in the latter country In Bali and Lombok the three upper Varnas are still maintained by the aristocracy, although the mass of the people consider themselves outsiders and noncaste Even

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The hill tribes of the Central Belt in India numbered about 9,221,900 members in 1901 Most of the tribes in this area believe themselves to be autochthonous to the tracts they now inhabit, and in the case of the larger tribes have traditions of dominance over a larger area than the present one In every large tribe there are sections which are partially Brahmanized who usually separate out under caste titles borrowed from the low country

There are many exogamous divisions of a totemic nature, but where contact with Brahmanism is evident, endogamous sections are formed Where the tribe is not influenced from the outside, it employs priests of its own or sacrifices are performed by the head of the family only The religion is tribal or animistic, with a welter of native or ancestral spirits controlled by spells witchcraft, and exorcism Names of Brahmanical deities may be intermingled with those of the tribal pantheon

The greater part of the hill tribes in this area live by cultivation on the primitive and wasteful jhum system, in which they clear a patch from the jungle burn the vegetation for manure and raise only 2 or 3 years harvests from it. Then it is left fallow for years while the group is moving on to another patch This causes a more or less migratory habit, but in the more open country villages are built more permanently

In all the large tribes there are sections which live almost entirely on jungle produce before the autumn crop is harvested A regular trade may be set up in lac, wild silk, and berries for sale to agents from towns, while others work in cane or smelt iron and wash river sands for gold In the heart of the jungle conditions are very primitive but on the [illegible]

[illegible]

T [illegible] groups in the Central Provinces, Central India, and the southern parts of the Ganges Valley, whereas toward the east the terms used are Ho Munda, and "Bhumij The Bhumij are a branch of the Munda in western Bengal in the districts of Manbhum and Singhbhum and are largely Brahmanized The Munda are subdivided into numerous tribes which are further sectioned into exogamous totemic groups Sun and mountain worship are characteristic features of their religion One of the largest groups of Kol are the Kharwar Of the latter those possessing large estates claim Rajput status Another division are the Baiga The

Cheru, another group in this area, have become a t
A few of the latter still keep to the jungle and bre
wild silk. This latter occupation, incidentally, is reg

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The largest and most widespread of the tribes of the Central P
the Gond which again are of Kanarese origin From the Kaimur the
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claiming Rajput status

The Maria Gonds form the principal section being found chiefly in
Bastar state and in the district of Canda They are probably the n
primitive of the Gond The Halaba, originally from the Bastar state, ha
settled in the plain of Chhatisgarh, and the farther they get from the jungl
the more strenuously they disown connection with the Gond and claim to
be an independent Brahmanic caste As their main occupation is distillation
of ardent spirits from forest produce, their claims are not encouraged by
the higher grades of the community

The Kond is a much subdivided Dravidian group with both hill and
plains sections They are rude agriculturists, keen hunters, and expert in
bringing down game with bow and hatchet

The Savara tribe a detached body in the southwest of Orissa, has lost all trace of its primitive religion and language and is simply a low caste of the ordinary Brahmanical type A similar offshoot in western Bengal is gradually detaching itself from hill dwelling and employing Brahmans The wilder Savara, interestingly enough, have functional classes or castes such as agricultural metalworking weaving, and caneworking groups The Kond and Gond also have such functional divisions as blacksmiths, drummers cowherds in the Gond and blacksmiths and potters in the Kond

The hill tribes of the Western Belt numbered 1,922,300 members in 1901 The Korwa, a Kol speaking group located in the Mahadeo Hills are links between the Central and Western Belt areas In some regions they smelt iron and forge their own weapons and implements The western branch of the Korwa is divided into clans The Bhil has lost his tribal language and, except in heavily forested areas, his tribal religion The Bhils are a bow and arrow using group and in the west are divided into hill and plains sections Some mixture of this group with Rajputs seems to have occurred

The Naikada are found along the south and west border of Rajputana in Central India with colonies in the forests of east Gujarat They have required military pacification on several occasions In some sections they [illegible]

[illegible] 367,000 in 1901 These [illegible] rn Sahyadri and almost contiguous to the tribes of the Western Belt The lowest are the Katkars, who extract catechu, or wild rubber, from the forests Although th[illegible] tribe indulges in [illegible] tenure The tiger [illegible] kars are reputed a [illegible] food The Varl [illegible] forest tribe superior to the Katkari and subtenants on a half share system They deal in forest produce The Thakur tribe worship mountain and tiger gods but make use of the Desasth or local Maratha Brahman in their domestic rites

The forest tribes of the Nilgiri Hills and other southern parts of the Western Ghats numbered 226,300 in 1901 The small Nilgiri tribes are of uncertain origin. Some are probably descendants of [illegible]

[illegible] The plains groups are more or less Brahmanized and work the fields from their villages

The Toda and Kota are *isolated* communities, the Toda being pastoral and maintaining flocks of buffalo On the ranges south of the Nilgiris

Cheru, another group in this area, have become a true Brahmanical caste A few of the latter still keep to the jungle and breed the tussah moth for wild silk This latter occupation, incidentally, is regarded as impure

The largest of the Kol groups are the Santal, who seem to have come originally from the southeast of the Chota Nagpur plateau Thence they spread eastward and northward and peopled the Santal Parganas in the middle of the nineteenth century In spreading they kept to laterite soils and to the range of the sal tree They show an aversion to alluvial lowland tracts They are possessed of an intricate subdivision of clans

The Juang or Patua inhabit the recesses of the Orissa hills and furnish *indentured labor for Assamese tea gardens Other tribal groups such as* the Santal also furnish workers for the tea gardens of Assam and the Terai The Juang have forest and village gods with village priests, but important offices are fulfilled by elders Originally clothing themselves in leaves, *they later took up cotton wrappers, even the women yielding up the* leaf apron

The Oraon or Kurukh are apparently immigrant to the plateau from the Kanarese area They are now settled in the northwest corner of Chota Nagpur in the districts of Ranchi and Palamau They are in demand as laborers, especially in the Assam and Jalpaiguri districts They employ only their own priests and no Brahmans One branch, the Mal Paharia, are more Brahmanized and dwell in lower altitudes, whereas the hill branches of Male are still aboriginal One subdivision of the southern community is considered a trifle purer than the rest because it refuses to eat rats and lizards, a part of the daily diet of the others The wasteful jungle burning system of cultivation is used

The largest and most widespread of the tribes of the Central Belt are the Gond, which again are of Kanarese origin From the Kaimur the Gond pushed eastward into Bundelkhand and the hills along the south of the Ganges Valley and are more or less Brahmanized, with the upper classes claiming Rajput status

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The Naikada are found along the south and west border of Rajputana in Central India with colonies in the forests of east Gujarat They have required military pacification on several occasions In some sections they regard murder of Brahmans as a meritorious act

The tribes of the Sahyadri section numbered 367,000 in 1901 These are several small groups mainly in the northern Sahyadri and almost contiguous to the tribes of the Western Belt. The lowest are the Katkars, who extract catechu, or wild rubber, from the forests Although this tribe indulges in wild cultivation, they never take up land in a permanent tenure The tiger is an object of special regard as in Chota Nagpur Katkars are reputed as sorcerers and are remarkably dirty and eaters of impure food The Varli are another forest tribe superior to the Katkari and subtenants on a half share system They deal in forest produce The Thakur tribe worship mountain and tiger gods but make use of the Desasth, or local Maratha Brahman, in their domestic rites

The forest tribes of the Nilgiri Hills and other southern parts of the Western Ghats numbered 226,300 in 1901 The small Nilgiri tribes are of uncertain origin Some are probably descendants of fugitive branches of the Kurumban race, after the downfall of the Shepherd dynasties The Irula are divided into plains and forest sections as in the case of the tribes of the Central and Western Belts The plains groups are more or less Brahmanized and work the fields from their villages

The Toda and Kota are isolated communities, the Toda being pastoral and maintaining flocks of buffalo On the ranges south of the Nilgiris

are found several small forest tribes most of whom live in as wild a state as conditions will allow The Kanikhan of Travancore live by rude cultivation of the wood burning system for part of the year, and also do hunting and deal in jungle produce They are skilled archers The Malayarayan or Arayan are more settled than the Kanikhan and live in well built villages They have a reputation for sorcery Farther south in Ceylon are the hunting Veddas, a forest tribe of obscure lineage

In the low ranges along the Coromandel Coast in the Eastern Ghats a few wandering tribes are still subsistent on hunting, collection of fruits and honey, or sale of firewood to villages These are represented by the Yanadi and Chenchu, the former regarding themselves as autochthonous The Chenchu breed cattle, and the Yanadi tell fortunes Both consider themselves above the leatherworkers and lower menials of the plains

The hill tribes surrounding Assam numbered somewhat over a million members in 1901 Members of these tribes who become Brahmanized adopt the names of existing castes with or without qualifying epithets Identity of tribes is often lost in the designations of loosely knit and heterogeneous Brahmanical castes These groups probably represent different waves of migration from the northeast by Mongolian stocks They hold a general belief in one deity of a passively benevolent sort and have a tribal cult directed at the propitiation of actively malignant local agencies by sacrifice of fowl, pig, or buffalo The general officiation of the shaman is necessary, although there is a priestly class Some tribes are divided into totemistic and exogamous clans, and head hunting is not unknown Divination by omens and witchcraft are common procedures

The Bodo or Cachari (817,300 in 1901) are now found chiefly along the northern bank of the Brahmaputra River from the western boundaries of Assam to the Darrang District They are a sturdy independent, and clannish body of field laborers who frequent the tea gardens in large numbers at seasonal intervals In the hill country exogamous sections are strictly maintained, but these are weakened on the plains

Across the Brahmaputra are the Garo who claim to be autochthonous but whose speech reveals relation to the Bodo and other immigrants There are four main clans, each of which has numerous exogamous sections On the north slope of the Jaintia Hills are the kindred Lalung

Along with these must be noted the Mec who live mostly in the Terai on the west of the Brahmaputra partly in Assam and partly in Bengal They seem to have a Bodo and Lalung relationship The Mrung are Brahmanized and the chiefs claim Rajput status, the nobility Rajbansi caste status

The Himalayan tribes of Assam numbered 48,000 in 1901 The Miri

are found in the Sibsagar and Lakhimpur Districts and Brahmanism affects them only superficially since they entrust their principal sacrifices to their own tribal priests The Hill Miri are less advanced and have differences in religion from the others, being connected with the Abor of the north To the west of the Miri are the kindred tribe of the Dafla.

The Khasi and Sainteng (159,500 in 1901) reside in the Khasi Range and are of the same language group Descent in the exogamous clans is based upon a female ancestry and inheritance is in the female line, the women being at the head of the family These tribes are divided into petty states or independent groups of villages The language shows affinities to Mon

The Mikir (87,300 in 1901) inhabit the lower portions of the Khasi Range on the northeast and have spread over the plain to the east up to the Naga hill country They probably occupied the Mikir hill range at one time The many sections do not intermarry They are excellent agriculturists and their large, separately built houses are located near the fields They breed buffalo but abstain from their milk

The Naga tribes (162 800 in 1901) occupy a considerable hilly region between Manipur and the north bank of the Brahmaputra. The Angami branch appears to have come from the south Their unusually large villages are set upon hilltops carefully stockaded and guarded against attack Terrace cultivation is carried on along the hill slopes The Ao came from the north and are settled to the southeast of the hills The Sema who came up from the southeast, are distinguished by their ferocity The Lhota are a quiet and industrious people but cling to the cultivation of burnt patches in the jungle A section of the Rengma have colonized the lower hills east of Mikir and have taken to the life like that of the plains

The Kuki tribes (200,200 in 1901) live in the Kachar Hills and were pushed to the north by pressure from the Lushai They are divided into eight social grades like castes which, however, intermarry Brahmanical influence on the Kachar area is slight. The population of Manipur was originally four tribes, but the Meithei have absorbed the other three In 1720 the Brahmans converted the Meithei and they have become Kshatriya, although the native priesthood still survives The class of Loi are helots and laborers.

The Lushai (63 000 in 1901) are of the same race as the Kuki and live in the Lushai Hills They are much divided with each village under one petty chieftain The villages are stockaded but are laid out differently from those of the Naga, radiating from a square in the center where the chieftain resides The Lushai are keen hunters and snarers

The San tribes (4 600 in 1901) live east of Sadiya on the Brahmaputra

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The Himalayan tribes of Assam numbered 48 000 in 1901 The Miri

The hill tribes of Kashmir have already been noted in connection with outlying systems of caste The Dards are a well proportioned type with black and brown hair, moderately fair complexion, and brown or hazel eyes They are excellent mountaineers The Tibetan Indian mixed groups include the Champas, who lead a nomadic life in the higher valleys where no cultivation is possible, and keep herds exclusively The Tibetan Ladakhi are settled in the main, and live in the side valleys of the Indus The Baltis, who have spread farther down the Indus, are the reputed inventors of the game of polo

The hill tribes of the northwest frontier are mainly Pathan, Baluchi, and Brahui, who have already been noticed in the discussion on Muslim races

TABLE 5—*Classification of caste groups with examples*

(From Baines Ethnography)

A Special groups
- 1 Brahman
- 2 Rajput
- 3 Traders
  - Bania
- 4 Writers
  - Kayasth
- 5 Religious devotees
  - Bairagi

B The village community
- 6 (a) Landholders military etc
    - Jat
  - (b) Peasants
    - Koeri
  - (c) Gardeners etc
    - Mali
- 7 Cattle breeders
  - Ahir
- 8 Artisans
  - (a) Combined castes
    - Pancala
  - (b) Gold and silver workers
    - Sonars
  - (c) Carpenters
    - Sutar
  - (d) Blacksmiths
    - Lohar
  - (e) Masons
    - Thavi
  - (f) Brass and copper workers
    - Thathera
- 9 Weavers
  - Julaha
- 10 Oil pressers
  - Teli
- 11 Potters
  - Kumhar
- 12 Barbers
  - Nai
- 13 Washermen
  - Dhobi
- 14 Fishers boatmen, and porters
  - Malo Jhinvar Bhoi, etc.
- 15 Stone salt and lime workers
  - Cain, Agria Uppara etc
- 16 Toddy drawers
  - Pasi
- 17 Field laborers
  - Dhanuk
- 18 Leatherworkers
  - Chamar
- 19 Watchmen
  - Dosadh
- 20 Scavengers
  - Bhangi

C. Professional subsidiary
- 21 Bards and genealogists
  - Bhat
- 22 Astrologers etc
  - Joshi
- 23 Temple servants
  - (a) Priests
    - Jangam
  - (b) Servants
    - Satani

and, although partly Buddhist, have their own priests The Ahom are long settled and politically important inhabitants in the northeast portion of Assam, which bears their name Conversion to Brahmanism seems to have accomplished their decline Distinctions of a castelike type in occupations and services were formerly important Near these, in part of the Assam Valley, are the small colony of Singpho (1,800 in 1901), who profess Buddhism

The Himalayan and Nepali tribes numbered 218,600 in 1901 The Lepcha or Rong claim to have been the original inhabitants of Sikkim, but the Limbu are among the earliest dwellers in the country and appear to be of Tibetan origin Some intermarriage of Lepcha and Limbu has taken place The latter have their own priests as well as exorcists They are indifferently Lamaists and Sivaites Most of the Himalayan tribes seem *to have passed through a Buddhist phase Among the Lepcha clans are* two, outstanding above the rest, who do not intermarry with other Lepcha or with Limbu The jungle burning mode of cultivation is still pursued The Murmi have a partly Brahman and partly Buddhist religion, but Lamaism is their real religion

The five principal tribes of Nepal are the Mukhya, Khas Gurung Manjar, and Sunuvar They overthrew the Newars in the middle eighteenth century and established the rule of the Gurkha The Khas are strongly Brahmanized Patronymic titles are all Brahmanic and taken from the caste of the father The Gurung are a more Mongoloid group Brahmans may serve the Manjar and Sunuvar without loss of status The term Gurkha has only very recently come to be restricted to Mukhya tribes

Farther west of Nepal are the Himalayan Garhwalis of Garhwal, who are divided into three elements Rajputs, Tibetans (also called Bhotiyas or Huniyas), and Doms The first group has included a large element of the aboriginal Khasas or Khasiyas, who seem to be of ancient origin throughout the submontane regions The Khasiyas, as has been noted previously, have received later accretions of Rajputs from the plains who were fleeing from the Muslims The Doms are aboriginal and at the bottom of the *social scale The Bhotiya are carriers of the trade between* Garhwal and Tibet

The Dogras are Hill Brahman and Rajputs of Kangra and other valleys of the western Himalayas between the rivers Chenab and Sutlej and the Jammu District (Chamba and Mundi native states, northern part of Hoshiarpur, and Sialkot) Dogras are notable for their pride of race and purity of blood and high position The Mians have established a military reputation above all others of the Dogras Thakurs and Rathis carry on the agricultural activities in these parts, as well as low caste Girthis

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  - Dosadh
- 20 Scavengers
  - Bhangi

C Professional subsidiary
- 21 Bards and genealogists
  - Bhat
- 22 Astrologers, etc
  - Joshi
- 23 Temple servants
  - (a) Priests
    - Jangam
  - (b) Servants
    - Satani

TABLE 5—*Continued*

24 Dancers and singers
Dasi Devali

D Urban castes

25 Grocers etc
Gandhabanik

26 Grain parchers and confectioners
Bharbhunja
Halvai

27 Butchers
Khatik

28 Peddlers and glassworkers
Bisati

29 Artisans
(a) Tailors
Darzi
(b) Dyers, etc
Chhipi
(c) Cotton scutchers
Dhuniya
(d) Distillers and liquor sellers
Kalal Kalvar

30 Domestic servants
Bhisti

E Nomads

31 Carriers
Bunjara

32 Shepherds and woolworkers
Gadarija

33 Earthworkers and well sinkers
Od Vaddar

34 Knife grinders, etc.
Sikligar

35 Bambooworkers
Basor Bansphora

36 *Mat and basket makers*
Kuravan Koraca

37 Mimes, etc
Bahurupiya

38 Drummers, etc
Nagarci

39 Jugglers, acrobats, snake charmers, etc
Nat

40 Thieves, etc
Bediya

41 Hunters and fowlers
Vaghri

CONCLUSION

In the history of human culture the contribution of the Indian peoples in all fields has been of the greatest importance From India we are said to have derived domestic poultry, shellac, lemons, cotton, jute, rice, indigo, the buffalo, cinnamon, ginger, pepper, cane sugar, the games of chess, parchesi, and polo, the zero concept, the decimal system, the basis of certain philological concepts, a wealth of fables with moral import, an astonishing variety of artistic products, and innumerable ideas in philosophy and religion such as asceticism and monasticism To the west India exported her strange tastes of gypsies, to the east her psychological and religious system of Buddhism Primitive peoples throughout Oceania and southeastern Asia show many indications of Indian influences, as in the caste systems of Polynesia or the mythic dramas of Bali

The peoples of India have produced one of the four great civilizations of the Old World, ranking alongside of China, the Near East, and Europe in scope and depth of cultural accomplishments In addition India has developed a system of castes which, as a scheme of social adjustment, compares rather favorably with the European system of warring territorial nationalities There is no room for the competition of sovereign nation states in the Hindu philosophy of the universal world state

Perhaps the Indian peoples' contribution to the Allied Powers in the present war constitutes their most important contemporary benefit to the cause of our civilization When the war broke out in 1939, regular Indian troops comprised about 170,000 men capable of mobilization, including both the British Indian and Indian Native States' forces Between 1939 and 1942 these numbers had risen to a total of over 2,000,000 In non-combatant services millions more were engaged in war production and building military facilities The Indian forces fight as caste groups in units made up exclusively of particular castes It is not possible to send men of one caste into a unit of a totally different caste The martial races of India, such as the Sikhs, Rajputs, Pathans, Baluchs, Gurkhas, Marathas, Garhwalis and Dogras, are characterized by superb morale and aggressiveness on the field of battle

The Fourth Indian Division played a heroic role in the North African desert campaigns as part of the immortal Eighth Army and in other units. Between 1939 and 1942 the Division shattered two great Axis armies and, although suffering 100 percent casualties, took 100,000 prisoners In Eritrea and Abyssinia they battled among the mountain peaks and successfully stormed the well defended fortress of Keren At El Alamein the Fifth Indian Division helped hold the line at a critical moment until reinforcements could be assembled to turn the tide against Rommel s tanks During the long retreat of the Axis forces to Tunisia members of the Fourth Indian Division participated in a splendid manner, serving as the indomitable spearhead of constant attacks beside their Allied comrades

In other theaters of action the Indian troops comported themselves with equal bravery and distinction They were largely instrumental in ridding Iraq and Iran of fifth columnists, and Syria of Vichy influences In the defense of Hong Kong against overwhelming Japanese attack the Indian forces fought fiercely and with the greatest gallantry, inflicting heavy casualties upon the enemy before the remnant of 4,000 men were finally compelled to surrender Throughout the desperate defensive battle of Malaya and the last futile stand at Singapore Indian troops played a noble part, and it was only after the infliction of 11,000 casualties that the remaining 32 000 were forced to surrender In Burma about 36,000 Indian soldiers helped delay the Japanese advance while the defenses of India proper were being prepared

The aid furnished by the Indian peoples to the Allies can be seen in other aspects of the present war Out of 60,000 different articles required in modern war India was making 45 000 in 1942 Indian aircraft production has begun, and the manufacture of armored vehicles has taken a huge spurt In addition India has furnished foodstuffs, munitions, textiles, rolling stock, timber, and coal to the Allied Powers The Royal Indian Navy has been rapidly expanded in personnel and ships, while the Indian

Air Force has organized paratroopers from Gurkhas and other groups Finally, India offers a splendid strategic base for attack on Japan and support of China

There is a reverse side to the picture, which furnishes a challenge to the good will and ingenuity of the United Nations in finding a solution The failure of the Cripps Mission and the decision of the Congress Party to refrain from cooperation in winning the war are cases in point The air and sea assaults by the Japanese forces on the eastern ports of India and Ceylon did not change the minds of the Congress leaders An additional example is the deplorable war born famine of Bengal and adjoining areas, which seems to have been unavoidable because of food hoarding, inflation aty food prices, the absence of water transportation, cutting off of Burmese rice supplies, and a disastrous cyclone It is hoped that recurrence of famine may be prevented by rigid price controls

When the present war is over the people of India will possess economic assets more fully developed than ever before, especially in the field of heavy industry such as iron and steel production This circumstance should operate to improve immensely the material conditions of life during the difficult economic adjustments of the post war period The amelioration of the poverty of Indian life should certainly aid rather than retard the solution of the more widely advertised problems of India s political future

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